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TO
MY FRIEND AND TEACHER
PROFESSOR A. V. WILLIAMS JACKSON, L.H.D., LL.D.

*amat haēm ī nafshā barā vaīrāstan, nafshā tan āīnīnak barā kūnishn
u levīn, valā ī tanid dārishn. valā ī tanid bēn nigīrēt u khaditūnēt
azash madam āmuzēt.*

“The ideal teacher makes his body a mirror reflecting his virtues
for his pupils to behold and emulate.”

—DINKARD.

*ekam apy akṣaram yas tu guruḥ śiṣyē nivēdayēt
prthivyām nāsti tad dravyam yad datvā 'nrṇi bhavēt.*

“Even a syllable of wisdom that the teacher imparts unto his pupil
Is a debt beyond repayment by any treasure in the world.”

—VRDDHA-CHĀṆAKYA.

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INTRODUCTION

Great indeed is the agony of the world after some three thousand years of Religion to guide mankind. At the gray dawn of history, the Spirit of the ailing world bewailed unto Ormazd of the wrath and rapine, strife and oppression, greed and malice, envy and hatred that made man's life miserable upon earth. Ormazd, thereupon, sought to console her with the message of the coming of his prophet Zarathushtra, to be the regenerator and healer of the ailing world. But the disconsolate world-spirit said in despair that however great the chosen prophet of God might be, her sufferings and wrongs would be still beyond his power to assuage and remove. In similar strain runs the narrative of Genesis, which relates that so great was man's wickedness, and so evil the thoughts of his heart, that even God expressed regret that he had made him. Since Zarathushtra's advent on his prophetic mission, some three thousand years ago, there have lived and died for the redemption of the world such sages and seers as Moses and Buddha, Mahavira and Confucius, Lao-tze, Jesus, and Mohammed, the sublimest souls of all time, sainted spirits in human form, who walked with angelic steps, and in whose persons God stood revealed to mankind. But the groans of the world-spirit have not abated. Peace and brotherly love have not yet availed to relieve this tortured and distracted world. Mankind has just emerged from the greatest cataclysm in history, and is still experiencing the bitter aftermath of the most terrible war of all time. The world is distracted by class hatred, racial antagonisms, and national jealousies. The worldwide social unrest and economic upheaval have assumed menacing proportions and threaten to be ruinous. Ahriman, the Enemy Spirit, is still stalking the earth with his ribald crew of Greed and Envy, Jealousy and Hatred, Injustice and Wrong. The universal discontent is the most disquieting symptom of our time. Our world is a-weary of its life.

Complaints against the existing order of things have always been heard, and the wail of the sorrowing world has ever been louder after some national catastrophe, some economic depression, or wide-spread misery. When evils seemed greatest, the

ancients looked with passionate ardour for the advent of a prophet or great leader, who should establish the perfect order and consoled themselves with the thought that the Kingdom of God, foretold by Zarathushtra and Jesus, was at hand to end their sufferings. St. Augustine enlarged upon the fullness of life in his coming City of God, when Rome was captured and sacked by the barbarians and the people of the doomed city were moved to look with hope to the promised land. Such consolations that our forebears have derived from such messages, unfolding the future, as narrated in their apocalyptic literature, is denied to us of modern times. Our outlook upon life, nature, and God has undergone so complete a change since the days of our primitive ancestors that we cannot share the hopes which upheld them. They thought in terms of feeling: we think in terms of sober facts. Their mind was spiritual and other-worldly: ours is comparatively material and earthly. They concentrated on spiritual ends, pertaining to a distant world; we are absorbed in the present and in the affairs of the world which we inhabit. They claimed to know much of the other world; we know immeasurably more of this world than they ever dreamed of. The ancients religiously bowed before nature, but we have scientifically harnessed nature. Religion promised the ancients riches in the next world, but science has created untold wealth for us in this.

It is granted on all hands that science has greatly decreased, if not altogether eradicated, diseases, it has vastly extended man's power over nature, and has added to his bodily comforts. But this quicker exploitation of nature and the accumulation of unprecedented wealth in the hands of a few has widened the gulf between the rich and the poor. Poverty, the parent of degradation and shame, crime and vice, misery and squalor, has deepened and widened, and the struggle for existence has become more acute than ever. Of what avail, it is bitterly complained, are the jubilations over our vaunted civilization, if it cannot mitigate human sufferings and wrongs. The one hope that the earthly injustices will be compensated in the life hereafter has been shattered by the deep growing doubt.

We live in the mechanical age in which the machine has revolutionized our social and economic life to a degree unparalleled in history. The change has come upon us almost overnight.

It has been so stupendous that we have not yet been able to adjust ourselves to the new conditions. Advancement in scientific achievements has immeasurably outdistanced our progress in social, economic, and political life. We have not developed social science to the extent that we have physical science. Railways, seaways, airways, radio broadcasting, and wireless telegraphy have brought about the physical unity of the peoples of the world, but statesmanship has not effected a corresponding moral unification of human races.

The world forces that have created the most complex situation today have been gathering momentum through thousands of years of man's history. Society is gathering in the harvest that has been sown during the whole period of its civilization. Neither gods nor demons, but man alone has created the universal chaos and he alone can extricate himself from it. The world stands today at the threshold of a new era. A change of mind must take place among the nations of the world. The world needs change in its philosophy of life. We go back to the origins.

The law of the jungle. All life seeks preservation. Life defies death by surviving in its species. The offspring of every creature are parts of the generating self, consequently parent life concerns itself with their preservation. This work of protecting and rearing new life is in itself an act of giving something of the self to another and it generates in the giver the spirit of sympathy, pity, selflessness, and co-operation. The wildest of life is begotten through these gentle virtues. The wolf, for example, is mild and gentle in nourishing its cubs, and lives in co-operation with its kind for the preservation of its species. Similarly, all animals and birds live in herds and flocks with others of their own species. This gregariousness gives them mutual strength and enables them to persist in the midst of the violent struggle for existence.

An incessant and fierce fight for food rages in the animal world. Every tribe and individual strives to appropriate to its own advantage the life and possessions of others. This conflict breeds courage, cunning, and selfishness. The animal world belongs to the strong. To be strong is to live; to be weak is to perish. Strong animals, birds, and fishes live by devouring the weak, and the weak thrive by devouring the weaker. Of

the millions of individuals coming into life a large percentage have no other destiny than to serve as so many morsels for their stronger neighbours. So fierce indeed is the struggle for subsistence that vast numbers of every species perish without reproducing their kinds. Only those that are physically the strongest and best adapted to environment and that can struggle successfully, resist, or defend themselves, survive to beget and rear progeny. The weak can prolong their lives only by developing means of flying, hiding, or evading their enemies. And the natural devices to serve such ends are numerous, various, and often highly effective.

Man begins life with fraternal feelings for the members of his group and hostile feelings towards outsiders. Man in his physical structure is animal, and in the earliest stages of his life is human only in name. His animal heritage hangs so heavily about him that his humanity remains long hidden. With the dawn of the mind, man's pace in advancement becomes swifter, and every onward step enables him to leave the merely animal behind, and to acquire distinctively human traits. Like all animals, man finds his safety in living in a group, co-operating with his fellows, but in conflict with all associations outside his own. Like a lamb for gentleness, within his own fold, he is as a wolf outside its narrow limits. In days when brute strength dominated human affairs, man would kill and often devour his fellow-men; enslave weak men, women, and children, and plunder their possessions, proceeding always according to his selfish desires. Then the struggle was ruthless indeed, and those unable to defend themselves against aggression were foredoomed to perish. In the brutal struggle to survive, physical strength alone availed. To live was to be able to resist and resent, attack and kill. But the two principles of animal life, co-operation within and conflict without particular groups, still dominate in human affairs. Co-operation is confined to the "we" group, and conflict extends to the "others" groups.

Morality begins with man and he alone is conscious of good and evil. In man resides a spirit, incomparably superior to anything preceding it, which is destined to lift him from the low level of the animal to the high level of the angel. The two, animal nature and spiritual nature, are diametrically opposed. They know not one another, neither have they mutual under-

standing. Their ways are diverse and both cannot follow their desires to the end. Life after the animal nature is like walking on a beaten track, but the life of the spirit must clear its own path. For thousands of years of his life upon earth, man was wholly swayed by his elemental and animal traits and propensities. His life was a replica of all animal life. He carried the spirit with him, but it was as though it held no sway in his person.

Man is superior to every other creation because he has a reasoning mind, but more importantly because he alone of all creatures is moral and spiritual. The physical world belongs to all living things, and man shares it in common with animals. But the moral and spiritual world is of gods, and in it man alone upon earth is honoured with progressive partnership with them.

From the unmoral regions of the animal world which he traversed in his infantile life, man tarried long ere he reached the border-land of the moral world, and beheld the first glimmerings of right and wrong, of good and evil.

The existence of evil is the pivotal problem of the philosophy of life. The data upon which all seekers after truth based their search were furnished by nature, and its workings as they affected man, man himself in his relations to his fellow-men, and the hidden forces controlling all activities. Benevolent and bountiful nature feeds and shelters, delights and heartens, comforts and consoles, enlivens and inspires man. Man has sung praises of its exquisite beauty and wonderful fullness. He has paid homage to its majestic grandeur, and has worshipped it for the boons granted from its inexhaustible riches. In the midst of the vast nature stands man, speaker among the speechless, thinker among the thoughtless, sole possessor of reason, mighty in mind, reaching the remotest past and future in thought, traversing heaven and earth at a flash of mind, wielder of power over the length and breadth of the earth, the crown of creation, the glory of God, sublime in spirit, noble, generous, truthful, righteous, an angel in flesh, an earthly god.

But nature has its frightful freaks. When secure in his confidence in her beneficence, man pursues his round of life. But, without a word or gesture of warning, nature often assumes a malevolent aspect, and with appalling suddenness, hurls him to

destruction and death. Her deadly convulsions spread instantaneous desolation. Her earthquakes bury whole populations and their possessions. The gushing waters of her inundations carry human beings and animals before them. Her volcanoes emit molten masses, liquid fire, to scorch and burn precious lives, and devastate the accumulated wealth of industrious peoples. She breeds loathsome diseases and plagues, blasts lives with leprosy and lunacy, small-pox and fevers, and permits myriad maladies, the forerunners of agony, disablement and death. Her wild beasts and venomous monsters batten insatiably on human life. Often also she withholds from the earth, the prime essentials of living, food and water, and wields the terrors of famine and starvation. In her malevolent mood, nature thus becomes man's formidable foe, which looses death to hold carnival upon earth. As Schopenhauer says, she is ruthless, callous, and capricious.

Yet hostile though nature is at times, man has ever been a deadlier enemy to himself. Man's inhumanity to man is the root of human misery in the world; wavering between the extremes of his dual nature, human and bestial. When the beast triumphs in man, suppressing his true humanity, the man-beast appears, a creature immeasurably worse than the wildest beast of the jungle. This tiny two-legged animal, because he can think and scheme with perverted reason, works a hundred times greater havoc than the catastrophes and cataclysms of nature. When he acts the beast, man is a monster among creatures, vain, vile, vindictive, jealous, envious, vicious, cruel, and murderous; a brigand, a liar, a demon in flesh, an earthly satan.

William James divides men and women, according to their mental equipments, into two distinct types, the tough-minded and the tender-minded. Every generation has its multitudes of human beings of sombre and brooding nature, and mild and weak temperament, or the tender-minded who find difficulty in adjusting themselves to their anomalous surroundings. Schopenhauer voices the sentiments of such people, when he says that evil or suffering is the permanent state, and good only the negation of evil. There is so much pain and suffering, inequity and wrong, depravity and degradation, baseness and pettiness, malice and envy, hatred and jealousy, crime and sin in sight around them, that they can only believe themselves lost in a wilderness of sorrow and sin. The consciousness of their human limitations,

imperfections, and evil heavily presses them down. They habitually grumble and groan. They cannot scatter the dark clouds of melancholy that hang over their heads. Suffering and sorrow shadow all waking hours of their lives. Despair of life takes hold of their spirits, and bitterness fills their hearts. Nature, for them, has but one season, and that is autumn. They know no spring-time. Life is a prolonged agony; they long for deliverance. They cannot regard evil with the proud disdain and dignified defiance of the Stoics, not yet with the mocking cheerfulness of the Epicureans. Job, perplexed over the fact that he suffers, despite his righteousness, labours to solve the problem of evil which Voltaire termed an unfathomable abyss. Life, shadowed by evil, is the mystery, for which the seers and sages have sought a solution. The philosophy of life is, in the main, concerned with solving the problem of evil.

In search of life principles. Primitive man led his life upon earth wholly swayed by instincts, impulses, and emotions. With the breaking dawn of the mind, man began busying himself building up, by slow process, a system, or systems, of the art of living. Successive experiences of living, leading to happiness or failures, or bringing misery in their wake, have been embodied in tribal traditions. Successive generations, adding their own contributions to the general accumulated experience, have formed our present rich inheritance of principles for the guidance of human life. Wise men who appeared from time to time have gathered these scattered traditions and formulated them into ordered systems. These early lawgivers propounded regulations for life, according to traditional rules and wise principles, suitable for the discipline of mankind. The prophets of God, who lived in various ages, supplanted these early attempts at providing comprehensive rules of life with their own comprehensive systems, based on knowledge of the divine will.

It is the way, or path, of life that each of the great prophets undertakes to reveal to mankind. Jesus expressly calls himself The Way. Zarathushtra proclaims that there is but one path of life capable of leading mankind to its destined goal, and that is the Path of Righteousness: all other paths, he says, are no paths. Buddha interprets his philosophy of life in his noble Eightfold Path. The *Tao* of Lao-tze signifies The Way in the Chinese tongue, and the name of Japan's national cult, Shinto,

means The Way of the gods. The apostles and disciples of the prophets explained, interpreted, and supplemented their teachings, and exhorted men to follow them faithfully. The philosophers and thinkers, poets and writers, of all ages and places, have turned again and again to the subject which has unlimited fascination for everyone capable of reflective thinking.

The four fundamental philosophies of life. Uninterrupted has been the attempt to read the riddle of life and various have been the readings that form the science of life, ranging between the inspired pronouncements of the prophets from Zarathushtra to Mohammed and the reasoned utopias of the reformers from Plato to Wells. Of these there seem to be but four distinctive methods of dealing with the eternal problem of evil that we can glean from the different views with which human life upon earth is seen. We may classify them as the philosophy of (1) resistance to evil, (2) non-resistance to evil, (3) retreat before evil, and (4) regardlessness of evil.

We have given in brief the outlines of each with reference to its salient features of the solution of the problem of the existence of evil.

The true philosophy of life is the consequence of one's temperament. Man's temperament is a gift of his birth. He inherits from his parents a prosaic or an imaginative or a practical nature, a sweet or a sour disposition, a cheerful or a sombre temperament. Accordingly, some people are naturally of healthy minds, thinking healthy and cheerful thoughts, while others are of morbid minds, indulging diseased and gloomy thoughts. Men and women of sound physical health and cheerful temperament display a rosy optimism, those with failing health and morbid temperament plod through thorny pessimism. All life is Yes to the former, but No to the latter.

Ostensibly every human being finds his philosophy of life determined for him by outside agencies. Man's religion is fixed for him by his birth, because he inherits the religion which his parents profess. As the chief function of religion is to teach the art of life and guide its followers in the path of right conduct, every one inherits a ready-made philosophy of life at his birth. Life, however, is not belief, but living. And living depends primarily upon the physical and mental nature of each individual: that is, upon his temperament, and secondarily upon

environment and the culture acquired through religion, education, and other disciplinary agencies. It is not possible to give a different turn from the direction in which temperament is working. A man's religion, that is, in general, his philosophy of life, is determined for him, without consulting his temperament. Consequently, society demands the impossible, when it peremptorily demands that each man adapt his temperament to his religion. It may be said that every thinking mind has its own philosophy of life. In the natural course, man should be asked to adapt his philosophy of life to his temperament. This society denies. Religion is fixed irretrievably for all his life. God has forced his temperament on man and society forces its religion on him. The result is the inevitable conflict between temperament and religion, or the philosophy of life, in the minds of those who have learned to think for themselves. But society does not tolerate open conflict, hence it is driven to the inner nature of man, hidden from the public gaze, but continuing, none the less, in every human bosom. The philosophy of life which birth assigns a person may not suit his temperament, and consequently, in outward conformity to the demands of the formal philosophy of the religion of his birth, he may recite prayers, count his beads, and participate in sacramental rituals, yet he may be bowing his knees to other gods, and living a life in the spirit which may not be in conformity with his official philosophy of life. We may take concrete examples to illustrate our position. Zoroastrianism is the most optimistic living religion on the face of the earth. If a man born in this faith is by nature of a gloomy and brooding cast of mind, his spirit will be inwardly seeking its peace in some other pessimistic philosophy of life and will find its calm in the Sufi or Yoga principles of life or in the secret doctrines of Theosophy or of any esoteric teachings congenial to its mood. Christianity preaches humility and meekness, passivity and peace, in terms rarely equalled in clarity by any other. Yet the Christian nations of the West, virile and aggressive by temperament, are, on the whole, the least fitted of all peoples of the world to realize the Christian ideal of passivity. Similarly, the Koran does not refer to the life of retreat in the forest, and Mohammed expressly says that there are no monks in Islam, yet monasteries sprang up at a very early period of Moslem history, and still flourished in all Mohammedan countries. Despite its official

philosophy which discountenances the exaggerated unworldly attitude, the hermitage has claimed its recluses from the world-weary peoples within the Islamic fold, just as it has attracted the followers of religions expressly teaching the duty of seeking salvation in escape from the attachments of life. The philosophy of life as regalement, likewise, lacks not its followers from diverse religious folds. The roseate view of life which ignores the existence of evil and dispenses with joy and pleasure all around needs no propagandists to spread it. In every human heart there is lurking a passionate longing for pleasure, and pleasure-seeking persons are met everywhere, and in all religious communities. Men of gay temperament of all faiths are voluntary adherents to this philosophy, which demands nothing and gives everything. Epicurus wins his followers from the votaries of all world-religions which, with one voice, exhort mankind not to yearn for the pleasures of the world. Omar Khayyam waylays them to his rose bower, bidding them join in the chorus of his defiant music on the nothingness of life. Multitudes of men and women live, for all their lives or some large parts of them, as willing disciples of the philosophy of regalement, irrespective of the philosophies of life taught by their inherited religious systems.

Moreover, it is not possible for anyone to be wholly and at all periods of his life guided by any one single philosophy of life. Men and women are subject to experience changes in their outlook upon life according to the changing conditions of health or freaks of fortune, to a cheerful or melancholy mood, or again, to a joyous or a sorrowful disposition. Life responds sensitively to the elation or depression of spirits, and introduces corresponding changes in man's attitude towards it. Age is likewise responsible for modifications in viewing life. It is our common experience that boisterous youth, with its natural accompaniment of the exuberance of blooming life, claims all pleasures and joys of the world as its own exclusively, and is naturally susceptible to regarding life as regalement. Mellowed age, on the other hand, finds its hold over the world of pleasure growing daily feebler. The world seems to slip from its hands, and it thinks of repairing the wreckage caused by the mistakes of youth. It does this by turning to a saner and more sober view of life than the one which has pleasure or happiness as its supreme end.

This phenomenon, familiar to countless persons who have sought the satisfaction of the cravings of their spirits in a system of life not sanctioned by the religions which they follow, shows that in the art of living their lives, human beings are considerably guided by the attitude of life they entertain. And this attitude toward life, though influenced by their religious training, and environments, is in the main determined by their physical organizations and mental temperaments.

Human evolution in its final analysis runs on the basis of resistance to evil. Zarathushtra says that sleep has forsaken the eyelids of Sraosha, the heavenly sentinel of Ormazd, ever since the rival forces of perfection and imperfection, and good and evil came to grips at the beginning of time. Life is struggling towards perfection and goodness. And though human beings, as we have seen, meet imperfection and evil in life by resistance or non-resistance, by encompassing retreat before it, or by adopting an attitude of regardlessness towards evil, according to their varying mood, their moral, mental, social, economic, and physical life evolves towards perfection, in the main, by resistance to imperfection and evil. It is the hard struggle, for instance, with the elements that enables man to eliminate disease and make the world more habitable. It is the protracted fight against the forces of ignorance and bigotry, credulity and superstition that heralds the intellectual emancipation of man. It is the incessant warfare with autocracy, greed, injustice, and wrong that redeems the social world from its primitive savagery. It is the deadly combat with crime and vice and sin that makes for moral advancement. Life claims its stalwarts from all men and women, who, regardless of their official philosophy of life, engage in the combat against evil and imperfection, and, in obedience to its mandate, fight the good fight, according as his or her temperament indicates. In their inner world, all men and all women have to struggle against temptation and evil every waking hour. In the outer world, men and women in their periods of depression and despondency shirk fight and look to somebody else for deliverance. In their hours of cheerfulness and exuberance, they shoulder the burden of life and combat evil. The sickly soul is ever in search of a saviour, but the healthy soul is its own saviour. Happily, the world generates many more saviours than shirkers,

and the saviours are busy salvaging the world from its imperfections and evils.

Scope of the work. In our treatment of the subject, we propose to deal, in brief, with the religious, mental, social, economic, and physical phases of life, in the process of development from the earlier stages to the present high level that has been reached in several departments. We hope to show that our universe is unfolding towards an aim, and that the life of man, imperfect in all its phases, has, throughout the period of human history, been slowly but steadily progressing towards perfection through the inexorable laws of co-operation with good and conflict with evil, which is the message of hope, Zarathushtra brings to mankind.

ZARATHUSHTRA'S AND OTHER WAYS OF LIFE

OUR PERFECTING WORLD

CHAPTER I

RESISTANCE TO EVIL

In God's world of goodness, evil is a stubborn fact, says Zarathushtra. Optimism in its rosy exuberance hails life as all-good and refuses to believe that evil exists as any order of reality. All is well with the world. The ills of the world, it avers, are not ills, and its imperfections are not imperfections. Evil is complementary to good, it is imperfect good, it is good in the making, it is evil but in name, it ministers to good. Evil is not really evil. It does not exist.

Zarathushtra does not palliate evil. Evil is evil. It exists just as good exists. It cannot be dissolved into disappearance by ingenious attempts at explaining it away. Bad things of life do not lose their badness by investing them with good names. The world is not all-good; it is to be made all-good. The world is imperfect, and life upon it is imperfect in all its aspects. Physical life is imperfect. The inclemency of nature, disease and death are imperfections, and man is compelled to fight them. Mental life is imperfect. Man has to combat its imperfections, such as ignorance, superstition, credulity, and bigotry. Social life is imperfect. Its manifold inequities, such as hatreds, jealousies, envy, and strifes are its imperfections, and are to be fought by man. Moral life is imperfect. Its vices and sins make for its imperfection. Man has to wage an incessant war against them. The ideal of life is to make life perfect.

Shallow is the optimism, teaches Zarathushtra, that looks at things superficially and ignores facts. Imperfection and evil are facts of life. Evil is not the passive negation of good but is the active enemy of good.

Co-operation with good and conflict with evil are the two cardinal principles of moral life. The operation of this dual rule of life by co-operation and conflict in the physical sphere is already noted. In the moral and spiritual world, however, they work on the basis of altruistic impulse. The division that conflict introduces in the higher life of man is between moral issues. Man's twofold duty is to commend right and condemn wrong. The moral world is divided into the world of goodness and the world of evil. Existence is divided between the hostile camps of good and evil and an incessant warfare is raging between them. Man's co-operation is with good wherever found, either in the "we" group or "others" group and his conflict is likewise against evil, whether it is in his inner nature or within his fold or without. Life, then, is co-operation with good and conflict with evil.

"Resist evil," is the clarion call of Zarathushtra to humanity. Evil is the enemy of God and man, and man is created a comrade in arms to resist it in all its manifestations. It is man's birthright to fight evil and redeem the world from its physical and mental, social and moral imperfections. Man shares God's work of mending evil. The world is a battlefield and man is a soldier in the eternal struggle. The soldier's duty is to stand firm at his post and fight even to the death. If he holds overtures with the enemy, or succumbs to his wiles, he is a rebel; if he evades fight, or ignores it, or turns his back upon the enemy, he is a coward, dishonouring his manhood.

Belief in the existence of evil gives force to man's feelings of repugnance to evil. He can squarely meet the enemy of God and man on the field, and give him battle, if his reality is fully understood. Evil is fought the harder, not by loving good the more, but by hating evil. Love of good and working for good breed only passive dislike of evil. Hatred of evil alone sets the soul on fire to fight it with zest and zeal. And evil cannot be hated with an all-consuming hatred, if it is masked in the garments of good. To be hated from the depth of the heart, and with the fullest force of one's being, evil should be exposed in all its innate ugliness, its diabolic nature. Evil is aggressive. Man must resist and conquer it, or submit and court defeat. Zoroastrianism is essentially militant. It stirs human hearts to repugnance toward evil; it spurs man to fight it with all his being,

body, mind, and spirit. Not to resist evil with offensive and defensive warfare against it is either to be callous or cowardly, or both in one's person; it is to fail in one's duty to mankind and to be false to the redemptive task assigned by God to man.

Man's duty to resist evil in his own nature. Man was animal but yesterday. Today he is man, though not devoid of animal traits. His destiny is to be angel, and tomorrow he shall be that also. Everyone has in his or her power to be a saint. As Buddha says everyone can be a Buddha. God became man, says Athanasius, that man might become a god. But the way to attain to sainthood and divinity is distant and beset with countless obstacles. Every step in advance is a struggle. The animal in man is obdurate and persistent, cunning and resourceful. To escape from his grip, to destroy his power, to eliminate him, man has to fight a hundred battles. Man's inner life is a perpetual warfare between animal and human within his breast. A violent struggle is going on in every human heart between the higher impulses to renounce animal appetites, and the lower instincts to satisfy them. Man is a divided self, divided mind, divided will, and feels within him the conflict of two opposing natures. When Ahriman, the Spirit of Evil, first met Ormazd, the Spirit of Goodness, he said that he was opposed to him in his thoughts, words, deeds, faith, conscience, soul, and everything. The same complete polarity obtains between the higher self and the lower self in man. The one stands for truth, virtue, and righteousness, the other represents falsehood, vice, and wickedness. Though inhabitants of the same tenement, they are poles apart in their thoughts, words, deeds, feelings, and aspirations. What is light to one is darkness to the other, and what is nourishment to the one is poison to the other. When the animal in man gets the better of the human, it makes for his imperfection, it is his curse, his enemy, his evil. Evil thoughts and dark passions are its emissaries. They are to be combated and conquered, if man desires to fulfil his destiny. The storm of evil that arises within man is no less violent than any which he encounters in the outer world. Resistance to evil in the one is as instinctive as it is in the other. This resistance is conducive to higher life. It breeds in man the qualities of strenuous effort, toil, courage, strength, and sacrifice. Courageous fight to vanquish evil builds character.

Facing aggressive evil with fortitude, fighting temptations, and overcoming evil is progressive ascent towards individual perfection.

Man's duty to resist evil in society. As it is with the individual so it is with society. Social life opens with animal instincts and evolves towards human traits. Every man is an ally of every other man against the common enemy, evil. When they play human they co-operate with their comrades in the task ordained for them by Providence. In their forgetful moments, when they throw down their human vesture and lapse into their primeval animal state, they miss their mark. Instead of fighting the enemy of man, they fight men, and tear them with mad fury. Rather than follow the demands of the moral world, to wage war with evil, they continue the practice of the physical world, the war of the strong against the weak. At all times they fight beyond their homeland, sometimes they fight in their home. Dogs living in the same yard are friends all day, but turn into foes at meal hour. So are men, friendly and fondling in their human nature, but snarling at each other, like dogs, when the animal in them emerges on the surface. Society has always had its parasites, who live on theft and plunder, rapine and bloodshed. So will it be until that time, in distant ages to come, when society, by human effort for betterment, eventually reaches perfection. The animal in man will grow weak with time, and will be subdued. As society progresses in evolution, this baser element in man will be disabled by degrees. In a perfect society it will be eliminated.

But society is yet imperfect in all phases of its life. It has its stray dogs and pouncing wolves and cunning serpents. They are menaces to its well-being, and vigorous resistance to their vicious propensities and evil doings is indispensable for the very life of society. In primitive society the work of redressing wrongs remains in the hands of aggrieved individuals, and as individuals are actuated by vengeance, hatred is met by hatred, blood is avenged by blood, and evil is repaid by evil. In organized society the right of redressing wrongs is taken from the individual. Society interferes, and in its authoritative position as State, undertakes to dispense justice to warring factions. Justice ceases to be vengeance, but cannot dispense with the punishing rod. Society cannot exist without laws, and all legis-

lation implies enforcement of laws by punishing their infringement. To punish, however, is to use force for the resistance of evil. An imperfect society in an imperfect world cannot exist without its courts and constabularies, its prisons and scaffolds. State, as police, cannot do its duty, without resort to physical force. If the guardians of society were to don ash coloured robes, and retreat before the forces of evil, or make themselves known as non-resistants to evil, unprotected society would soon welter in crime and bloodshed. Militant evil, with no deterrent combatants in the field, would throttle passive good to death.

Persuasion and force are two chief factors indispensable in human affairs. Individuals, as well as society, can endure wrong patiently and try to reclaim the wrong-doer by good counsel and admonition. But when persuasion fails of its purpose, and wicked people become more desperate in inflicting injury, endurance on the part of the recipient of injury ceases to be virtue. It encourages evil, exposes society to danger, and does harm even to the perpetrator of crime by allowing him without restraint to sink deeper in guilt. The human in man is amenable to persuasion, but his animal nature must be compelled by force. Society requires the coercion of the State, because it is imperfect. To those members of the State who are walking on the path of perfection, or who are striving to come nearer to perfection, coercive laws of the State do not apply. As society evolves towards perfection, persuasive power will prove an increasingly effective urge to good behavior, and force will gradually recede into the background. In the perfect society to come, force will have no place.

To be good and eschew evil are passive virtues; to further good and to fight evil are active virtues, says Zarathushtra. Personal salvation is the basic principle, the motive power that inspires all religious life. Zarathushtra insists that every man's duty is to seek the salvation of all mankind. To secure individual salvation, and leave others to their fate, without working and struggling for their salvation, is to fail in one's duty towards his fellow-men. To be good, but not to make others good; not to be evil, yet not to resist the evil caused by others, are merely negative virtues. Everyone can contribute his or her mite, in the manifold walks of life, to the grand end of bringing about the final victory of good and the utter defeat of evil. The

poorest man, who cheerfully fulfils his obligations of father and husband, brother and son, who struggles with poverty, yet loves independence and honour, who extends not his hands for alms, but lives on the slender earnings of his honest toil, who rears his children into good men and women, does his duty by goodness, and does it well. The man who has energy and time, and employs both of these in social service of any kind, who organizes philanthropic work, preparing ameliorative schemes, and who spends his bodily vigour and leisure hours for the betterment of humanity, succors goodness. The rich man, who gives away his wealth in the name of God, to alleviate the sufferings of the needy, feeds the hungry, clothes the naked, heals the sick, builds homes for the homeless, promotes goodness. The man of learning and wisdom, who enlightens and inspires, ennobles and uplifts mankind, furthers goodness.

The man of adventurous spirit who reclaims arid wastes, fertilizes barren lands, clears the forests of wild beasts; or the man of talents, who discovers an antidote to some disease, a preventive to epidemics and plagues, extirpates germs and bacteria, combats heroically physical imperfection and evil. One who struggles hard for the elimination of the darkness of the mind, who crusades against superstition and bigotry, is combating mental imperfections. The man who struggles with the forces of corruption and injustice, who fights for the redress of wrongs, who blunts the edge of the tyrant's sword, is routing the forces of social evil. A righteous person who wages a relentless war against immorality, who pares the wings of vice and cripples crime, is a hero of the war against moral evil.

Man co-operates with God to transform the world of imperfection into a world of perfection. The world which man inhabits is imperfect, but, says Zarathushtra, he should not, therefore, whine against its imperfections, and quarrel with God, because he has placed man in such an imperfect world. Spinoza says that God, being perfect, can not act with any end in view because that would imply that he is imperfect, inasmuch as it would involve something yet to be attained by him. The optimist may believe with Leibnitz that ours is the best possible world. William James says rightly that it is not true to facts to suppose that the world, with its hundred wrongs, can be in harmony with God. Other thinkers, such as Thomas Aquinas and Duns

Scotus, have discussed at length, whether or not, God could have created a better world. Zarathushtra's reply in every such case is that the world is plastic, it is not the finished product, but an imperfect world, being daily moulded and built into perfection. The struggle between Ormazd and Ahriman will end in the victory of the former and the defeat of the latter, with whom will disappear imperfection of the world and the sufferings and sins of humanity. James Mill, and his more illustrious son, John Stuart Mill, rightly saw in the Zoroastrian dualism, which teaches the incessant warfare between good and evil, perfection and imperfection, with the ultimate triumph of the good, a close approach to the rational solution of the problem of evil. They justly regarded it as a happy compromise between the extreme optimistic view that all is well with the world and the inordinately pessimistic view that irremediable wrong is involved in the very nature of things.

The imperfect world, according to Zarathushtra, is man's opportunity. The perfect world is in the making. God has planned it and entrusted man with the duty of completing it. The world is certainly not hell, but neither is it paradise; it is merely purgatory, we may say, with God-given guarantee of its ultimate conversion into paradise by human endeavour. The Gnostics held that God was redeeming the world created by the devil. But Zarathushtra maintains that God and man are co-operating for the great consummation.

Every individual human being is a fellow-worker with God in the progressive betterment of the world. It is in the power of everyone, rich or poor, great or small, learned or ignorant, to contribute his or her effort to the furtherance of perfection and the elimination of imperfection. No smallest service devoted to that cause is wasted; every single act, however insignificant, counts in the great score. Any man or woman has lived well, if by his or her living upon earth, perfection has advanced by even a hair's breadth, and imperfection has lessened by even the same small measure. Whoso furthers health, lengthens life, promotes knowledge, spreads truth, advances peace, or assists righteousness, co-operates with the godhead in ushering perfection. Whoso fights disease, death, ignorance, bigotry, injustice, corruption, falsehood, war, and wickedness is a comrade of God in his conflict for the destruction of the powers

of imperfection. All progress is the outcome of slow and incessant struggle. Man has made his way amid untold hardships and countless obstacles step by step. But the world has been better for his sufferings. Man's physical, social, economic, political, moral, and religious life has had its martyrs who have laid down their lives for the redemption of the world. The end is not yet, but humanity is hard at its work, and under God's guidance will ultimately triumph.

Mankind is still in its infancy. It is still at the break of the dawn of its long life. In man's life of some five hundred thousand years upon earth, the history of his cultural advancement barely covers ten thousand years. Let it be ten times ten thousand years, and man will have considerably furthered the world's march towards perfection. It has taken God millions of years to prepare the stage upon which human drama is now enacted, and it is only justice to allow man sufficient time to play his part in turn. We must not be impatient and grumble at the slow progress. All organic evolution advances slowly. It is progressive and not catastrophic. Man can neither cajole nor curse, neither frighten nor threaten it into advancing by leaps and bounds. What man can do is to keep it steadily on the onward path and stop its occasional backward swing. Ever hopeful and ever confident, ever cheerful and ever looking forward, let him work under God's guidance, and triumph will be his in making a new world, altogether a different world, a perfect world. Thus says Zarathushtra.

Nietzsche, the modern apostle of the philosophy of resistance, metamorphoses Zarathushtra. The last century produced two master-minds, Nietzsche and Tolstoy, who preached their antagonistic philosophies of resistance and non-resistance to evil as the basic principles of self-realization. Nietzsche makes Zarathustra (Zarathushtra) the mouth-piece of his own teachings. Nietzsche's Zarathushtra, however, is a visualized figure depicted as propounding the philosophical thought of the German thinker, and not the Ancient Iranian prophet, whom the early Greek and Roman writers introduced to the West as Zoroaster, the Greek form of his name. Nietzsche echoes the teachings of the Persian prophet when he accepts life as struggle, humanity standing in need of redemption by means of active and strenuous

living, fighting with life's imperfections, overcoming hardships, and winning self-realization by mounting all obstacles. The sufferings and sorrows and wrongs of the world do not make him exclaim that existence is evil. Like Zoroaster, he sees in them continual opportunities to redeem human life by bravely facing hardships, courageously enduring pain and entering into an incessant conflict with evil. Sustained effort, hard struggle, and formidable attack, to capture the enemy's position are not deplored by the victor, nor does the winner of the boxing contest complain of the bruises he has received before he brought down his adversary. Conflict is the invigorating food for the soul. But the correspondence of his teachings with those of Zoroaster ends here. The prophet of Iran, like the prophets of other religions, pictures a transcendental world and proclaims an individual life after death, both of which are unknown to Nietzsche. Consequently, the goal of the perfect man, according to Zoroaster, is beatitude in heaven, whereas Nietzsche promises his consummate man the joy of supermanhood with unrestrained right to rule mankind upon earth. Zoroaster's ideal is righteousness, whereas Nietzsche's is power. The saint is the consummate man of the one, the hero of the other. Both agree in the teachings that man should not lead a life of renunciation and contemplation in solitude and practise cloistered virtues, but that he should live usefully, strenuously, abundantly, adventurously, hopefully, and heroically. Zoroaster's ideal man struggles and fights evil so that the world may be better, humanity may be nobler, and in doing this he may find full self-expression for his own body and soul. Nietzsche's man faces danger and fights his way in the face of obstacles that he may develop himself into a superman. Zoroaster's goal is to evolve righteous men and women through a life of heroic virtues, while Nietzsche's is to raise a mail-fisted race. The ancient sage who preaches resistance does it with motives of altruism, but the modern apostle of the philosophy of conflict has for his object unbridled individualism. It is true that Nietzsche's supermen are not voluptuous persons seeking enjoyment. They are the product of austere discipline, and hard life, but it is the discipline of the soldier destined to produce a powerful class of rulers and masters whom no conventions bind and who are beyond right and wrong, good and evil. His ideal supermen are not like Buddha or Jesus but

Napoleon and Cesare Borgia, whom he holds up for emulation by others. Zoroaster's way of life seeks redemption for every man and woman by the dual life of co-operation with good and conflict with evil, but the system of Nietzsche redeems just a small privileged caste of supermen. The masses, according to his teachings, are made up of weak and meek persons, unfit for the great struggle, and unable to scale the heights reached by the few paragons of power. They are a passive lot, living only for the supreme end of producing the superior type of mankind. They exist so that their prostrate bodies, heaped one upon another, may form a living and pulsating pyramid, providing steps for supermen to mount to the Olympian heights, and rule the human herd huddling upon the earth. The weak have no place in his scheme of things.

Christianity is above all the religion of the weak and the suffering among mankind, and undertakes to succor them, to raise them to dignity, holding out the hope of salvation in the life after death to compensate for the wrongs suffered in this world. Nietzsche's ideal is fundamentally anti-Christian. He sees the triumph of the herd or slave morality in Christianity. The ground for the spread of such a weak morality was ripe, he says, in the Roman Empire whose slave population was more numerous than its freemen, and the slaves naturally embraced it with eagerness. The weak have sought their safety under soft Christian maxims of doing unto others as one would like others do unto them, and the like, and have succeeded in extolling self-denial, humility, pity, sympathy, generosity, forbearance, and forgiveness as virtues for their own interest. Under the influence of Christianity, the masses have won power, and have proven a fertile source of hindrance to the development of masterful personalities, human gods of humanity and, being powerful in their numbers, have exposed mankind to the danger of being converted into a dull mediocrity. Jesus exhorts the great and chief among men to be their minister and servant, but Nietzsche wants him to be the master, and it is to produce the class of masters with unbounded power that the common herd is destined to live its life in this world.

The Zarathushtra of history here disowns the Zarathushtra of idealization, when he condemns submerged humanity.

CHAPTER II

NON-RESISTANCE TO EVIL

"Resist not evil" is the passive exhortation of Jesus to mankind. Suffering and sorrow are widespread upon the earth. He that has suffered and sorrowed intensely can realize and relieve another from his agony. The suffering of the world is so great and human nature is so soiled by the transgression of God's commands by the primeval parents of mankind, that it is not possible for mankind to redeem itself. A suffering and sorrowing God, bruised in limbs and broken in heart can soothe and heal humanity's deepest anguish. God, therefore, clothes his divinity in human flesh and lives and suffers as divine-human man, as the God-man Jesus upon earth. Born in poverty and cradled in a manger, Jesus grows to manhood with a consuming compassion for the sufferings and sorrows of the world. The poor and downtrodden, the weak and low, the outcasts and untouchables, the publican and the harlot, the thief and the sinner, the prodigal and the profligate of the world become the chief objects of his solicitude. If deep are their sufferings and sorrows, his are deeper. He takes over their sufferings and sorrows upon himself and mingles his tears with theirs. He soothes the sighing, heals the wounded in heart, and salves the sunken in spirits. He asks all that labour and are heavy-laden to come to him and undertakes to give them rest. And suffering humanity, in quest of rest, flocks to him and finds sustenance and strength in the consciousness of suffering in comradeship of the suffering God, who dies for the redemption of the world, and dying leaves behind him his eternal message to mankind, Christianity, a haven of refuge for the disinherited of the world.

Lao-tze, Buddha, and the Stoics exhort mankind to return good for evil. Lao-tze preached the doctrine but did not venture to exemplify it in practice. Unlike his wiser and more practical compatriot, Confucius, who led an active life in the service of his country, he withdrew from the world which he could not face,

and lived and died in seclusion. Jesus lives the life of complete forbearance and forgiveness, meekness and resignation, endurance and patience, and suffers and dies, offering no resistance to aggression and violence. Hated and humiliated, cursed and mocked, he meets his death with sublime calm and, hung upon the Cross, with nails piercing his hands and feet and thorns pricking his head, he exonerates his crucifiers and implores his Heavenly Father to forgive them.

The way of life that Jesus teaches man is the active love and service for the redemption of the world and passive suffering that evil entails upon life. Violence begets violence, and fighting evil multiplies evil. Aggressive evil, therefore, is to be met by passive suffering, leaving the conquering power of love to do its work. Hatred is to be met by love, arrogance by meekness, harshness by gentleness, and an assault on one cheek by the turning of another to the aggressor. Evil is not to be resisted, says Jesus.

Non-resistance to evil aims at disarming violence by passive suffering. Non-resistance to evil is born of weakness, helplessness, and resourcelessness. It is the only shield of the weak against the strong. In its origin it is as old as humanity. It was probably first practised in the family of our first parents, and its significance was felt by Adam. When this father of all coming families chastised his child for some fault, it began weeping and crying and remained disconsolate to the tender soothings of its mother. Kindly Eve brought to it some wild berries and roots, tempting it into cheerfulness, but the child remained sullen and silent and obdurate, and would not eat. The mother knew that it was hungry and her tender heart broke and she began to sob. Adam was exercising his right of disciplining his offspring into obedience and remained adamant in heart for awhile, but he was human also, and the prolonged suffering and agony that the child was drawing upon itself, ultimately touched his heart and his wrath melted. Overcome by the feelings of sympathy at the sight of suffering patiently endured, he forgave and fondled his child. By such passive suffering the weak seek to soften the hearts of their aggressors, to evoke tender sentiments in them, to appeal to their conscience and to rouse their higher nature to refrain from aggression, or to move them to concede to their demands. Weakness patiently borne is rewarded in strength.

It impresses the imagination of onlookers and provokes their sympathy. This sympathy is power which strengthens and sustains weakness in its sufferings. The strong conviction in the justice of their case, the undying zeal for the ideal they hold, the hopelessness of their getting redress at the hands of the iniquitous strong, instill in passive sufferers of weak and gentle nature, iron will, fortitude, and power of endurance. When weak people, pledged to passive resistance, endure with patience and resignation all indignities and humiliations, hardships and sufferings heaped upon them, they inspire admiration of onlookers and rise in public estimation. People otherwise indifferent to the grievances of injured persons become interested in their cause, and strengthen their movement, either by joining their forces or actively sympathizing with them. Public opinion rallies to their cause, and it gives a great impetus to their undertaking. With a universal press, wireless, and radio, the non-resistants of our day are capable of drawing world-wide sympathy towards their cause and the moral influence it would exert upon their aggressors is consequently far greater than it was ever before in the history of the world.

Non-resistance to evil is explicitly non-resistance but implicitly resistance. Like Tolstoy in our times, some people have interpreted the doctrine of non-resistance preached by Jesus in its literal sense of an injunction prohibiting physical force under any conceivable hypothesis for the attainment of moral ends. The Bohemian Brethren, Anabaptists, Mennonites, Dunkers, and others have carried the doctrine of Jesus to its logical conclusion by extending this principle to non-co-operation with the law courts and government, and have patiently endured the consequences for their acts. Men have at all times sought refuge in launching non-resistance to evil, whether compelled by the religious bigotry, social tyranny, political oppression or economic exploitation, and have endeavoured to win their cause by patiently suffering without resentment or recrimination. The doctrine of non-resistance to evil is put to the crucial test at the outbreak of every great war. Christian nations, throughout their period of history, have engaged in frequent wars. Conscientious persons, on such occasions, have declined to join in the wars of their countries, on the ground that, according to the doctrine of non-resistance to evil taught by Jesus, the Cross and the sword

were incompatible. The Inspirationists of Amana, the Doukhobors, the Friends, Christadelphians, Plymouth Brethren, Tolstoyans, and members of several peace-seeking fraternities, as also the conscientious objectors during the last war, have refused to enlist, because of their religious convictions, or on humanitarian grounds, and have patiently endured the penalties of their contumacy.

In the history of the principle of non-resistance to evil, it is generally found that absolutely passive submission to suffering, which the theory logically demands is seldom encountered. Non-resistance to evil has proved in practice to be no more than the negation of physical violence. Whenever recourse is had to the principle of non-resistance to evil it is in defiance to the will of the aggressor, in refusal to submit to his demand. This attitude of the will is resistance. The moment non-resistance unfurls its banners, a struggle between two conflicting wills begins. This aspect of the passive suffering of the body which leaves the will to do its work of resistance is better termed passive resistance. This expression implies resistance with all devices at man's disposal, excepting sheer bodily force or physical violence. Besides utilizing all the force of his mind and spirit, the passive resister can summon in indirect ways even his body to non-violent active service. He can preach and propagate his doctrine, persuade and plead for it by words of mouth. He can carry on his campaign in the writing of his hand and can travel to distant parts by his feet. So long as he is careful not to utter or write words of violence, such as would precipitate open revolt, he can indulge in the manipulation of words in ways calculated to win sympathy from his hearers for himself, or alienate it from his aggressors. In guarded language, also, he can even spread disaffection among people toward such oppressors. Or again as long as he does not use his hands to strike a blow and his feet to kick, he can conduct his active propaganda under the guise of peaceful passive work.

As the inveterate foe of mankind, it is said, that Ahriman told Ormazd that he would tempt and beguile mankind, and preach disaffection for the creator among men and women. Even so does the passive resistant strive to create disaffection and ill-feeling among his followers and hearers, toward those against whom he has launched his crusade of passive resistance.

In its active form passive resistance manages to bring social and economic pressure on the aggressors by refusing to co-operate with them or to work for them. Thus, in their struggle for political liberty, for securing the repeal of some obnoxious laws, or in way of seeking redress for wrongs suffered or disabilities endured, people have often been moved to repudiate civil government, to challenge its authority, to refuse offices under it, to decline accepting titles and distinctions offered by it, to refrain from exercising their right to vote, to neglect paying taxes or fines, or to offer no defenses in suits at law.

Similarly, people so minded have interposed no objections, when the government sells their property to recover money due it. When, also, in default of property, they are consigned to jail, they fill the cells, and create a new embarrassing situation for the authorities. In such lines of behavior unarmed forces of people are ranged against the armed forces of society, and resist them. Government possesses both the strength and the will to strike, but its strong arm is ineffective against the foe who passively submits to physical force, and refuses to move his folded hands to counter it. The task would at once be easy, if the mob drilled to non-resistance broke its restraint and flew to physical violence. Such a rash move on the part of the passive resisters would alienate public sympathy, the most effective constraining power on the government, which could then plead justification for resorting to force for suppressing a revolt menacing public safety. But a successfully conducted campaign of passive resistance, universally adopted, in which its countless adherents, with adamant self-control, can remain unmoved by provocation, and refuse to be betrayed into acts of intimidation and violence, is capable of bringing the most powerful government upon earth on its knees. In like manner, when workers launch passive resistance to economic injustice, they aim systematically at paralyzing industry, inflicting heavy losses on their employers, and by creating inconveniences and hardships, labour to compel capitulation and submission to their demands. In all such struggles of passive resistance, even though the non-co-operators or strikers suffer privation and hardships, they are, nevertheless, utilizing all conceivable coercive pressure, just short of physical violence. Theirs is no abject submission to aggression; it is rather closely concerted action against it. Very real resistance

is its underlying principle, even though it is credited with the name of non-resistance or passive resistance.

Tolstoy and Gandhi have been the two foremost apostles of the philosophy of non-resistance to evil of our times. Tolstoy preached his doctrine with burning eloquence in his voluminous literary output, but found no such opportunity of exemplifying it in practice as did his illustrious Indian disciple. The aftermath of the greatest war of all times left its legacy of momentous consequences in India. A vicious combination of political and economic conditions of unprecedented magnitude united peoples of diverse faiths and creeds, of antagonistic social castes and rival political parties to espouse a common cause for the first time in their history. The teeming polyglot population of the great Indian peninsula, a vast sub-continent harbouring in its midst the huge concourse of one-fifth of humanity, presented a concerted front against the government as its common enemy. When the feelings of uncounted millions were running at fever heat, Gandhi, adept at working the principle of passive resistance from his successful experience in South Africa, launched his colossal movement on a scale unprecedented in its vastness in the annals of mankind. It was ingeniously worked with graded steps, aiming at ultimately bringing its climax in mass civil disobedience. But before the movement had reached half way, the frenzied mob psychology, as was inevitable, lost every restraint, the fire of excitement blazed forth beyond control, disorder and bloodshed ensued, and the commander of the army drilled in the mysteries of soul-force was obliged to recall the movement, confessing with a penitent heart that he had committed a Himalayan blunder in launching it.

Non-resistance to evil, in the sense of the absolutely passive submission to suffering, has always given place to passive resistance which has proven at last to be only a type of veiled active resistance. This was the story of this great Indian experiment. Short of bodily violence, Gandhi exercised violence of will, thought and word in his crusade against the government, which he called satanic and avowed his aim to overthrow. Despite his ingenious dialectics arguing passive resistance a misnomer, and substituting such variant palliatives as non-violent non-co-operation, *satyāgrah*, truth-force or soul-force, the apostle

of passive resistance to evil could not divest it of its innate nature of resistance.

The theory of absolute abstention of resistance to evil is not practicable in real life. In its ideal form non-resistance or passive resistance to evil declares that physical force is not allowable under any conceivable circumstances. Translated into practice, it would work disaster. The man who takes an exaggerated view of the doctrine of non-resistance to evil and lets the brigand escape with his spoil, when it is in his power to grapple with him and thwart him, is only assisting brigandage. An individual, strong in muscles and stout in physique, stands by as a spectator, or at best expostulates and remonstrates in vain words, but neglects to intervene with the physical force at his command, when a ruffian is beating and abusing an innocent person, encourages ruffianism. One who lets a thief, a felon, a murderer escape, though he is capable of arresting him by physical force or, if necessary, even with violence, helps crime. It is the bounden duty of everyone in possession of bodily health and strength to protect and rescue, even with physical force, outraged innocence and weakness.

There are persons in every society so completely dominated by animal impulses that criminal inclination is inevitable with them. They are found to be irreclaimable enemies of society, menaces to its well-being. Society forces its unfortunate mad men into walled asylums. Habitual criminals are also social maniacs, and it is the clear duty of society to restrain their evil propensities by the means of force for the security and peace of mankind.

As with mad individuals so with mad nations. When a ruthless nation, intoxicated with the pride of power, and regardless of social and moral conventions, descends upon a weaker neighbour like a beast of prey, tramples its peaceful population, threatens its innocent life, and endangers its very independence, it is the duty of neighbouring nations to impose a chastening restraint upon the greed of the aggressor.

Where effective prevention of individual or group crime is possible only through the exercise of physical force, resistance is indispensable. To allow evil to have its own way where it is possible to check its progress is to fail in one's duty of redeem-

ing the world from the bondage of evil. Human history shows that moral suasion and expostulation do not always succeed in preventing lawlessness. Mankind has needed the constabularies, tribunals, and prisons in all stages of civilization, and will need them till it reaches the state of perfection.

In the evolution of educational methods, civilized peoples are more and more dispensing with the rod in the training of their children. Yet when they refrain from inflicting corporal punishment, they are constantly obliged to use force in some one or other modified form. Parents punish their children by depriving them of their choicest pleasures, or their most coveted toys. They deprive them of their liberty in various ways and force them into submission against their will. Teachers inflict upon them imposition or detention at school, when their class comrades gather on the playground or go home.

Jesus, the gentlest of men who have walked this earth, is moved with indignation, and with prophetic rage denounces the Scribes and Pharisees as fools and hypocrites, serpents and vipers. In the famous temple scene, he overthrows the tables, and with a whip of small cords, casts out the money-changers from the sacred precincts.

The overwhelming majority of mankind is still in its childhood. Moreover, those who are advancing towards adolescence and are wearing a thin mask of civilization have not altogether broken the beast in them and tamed it into absolute docility. Among its saints, the world has its sinners; alongside of law-abiding people, it has its law-breakers; opposed to those that are meek as lambs, there are, as Hobbes says, humans of wolfish nature. The diabolic in man is not yet dead, the divine in man has not yet fully awakened. If resistance to evil in such an imperfect world were to be discontinued, it would bring about the dissolution of civilization and leave only anarchy in its place.

CHAPTER III

RETREAT BEFORE EVIL

The sinful nature of the human body. All religious and philosophical systems postulate a sharp distinction between the human body and the soul. The body is composed of matter, and therefore earthly, whereas the soul, as pure spirit, is heavenly in origin. The soul's proper state is entire freedom from material attachments, consequently, it is by a real descent that it becomes associated with the body. The various schools of thought differ in their estimates of the innate vileness of the body, but all agree in rating it as inferior to the soul—a servant of the soul, bound to do its biddings, a tenement for the soul to dwell in upon the earth, a vehicle to convey the soul through the domain of life's activities, or an instrument upon which the soul performs its melodies. Thus all religious philosophies exhort man to regulate bodily desires by disciplinary measures, to curb unruly passions, and subordinate the lesser good of the body to the greater good of the soul.

Some, however, have taken a darker view of matter, and according to them the body is inherently evil. Hence, it is represented as the implacable foe of the soul, ever plotting its ruin. Therefore, means are to be sought, to eliminate this enemy, even though this result is not entirely possible until death abolishes the union of body and soul. As long as life lasts, the body is the prison of the soul, whose incessant struggle is to free itself from the fetters of the material and to break away from its bondage. As the body is the root of evil, everything pertaining to it is evil; all bodily desires and all physical appetites.

Belief in the inherent evil of matter, the transitoriness and unreality of earthly existence, the worthlessness of bodily life, has formed the basic theme of all the post-Vedic religious systems originating on Indian soil. The early Aryan settlers, who entered India from the north, brought with them the buoyant, cheerful, optimistic outlook on life which they had shared with

their Iranian cousins in their earlier homeland. Their hopeful and healthy concepts are embodied in the immortal hymns of Rig Veda. However, the change of environment, the enervating climate of their new home, and contact with its non-Aryan aborigines, cast a sombre shadow of pessimism upon Aryan minds, which, with only occasional gleams of optimistic light, darkened all later thought upon life and its problems. Everything is misery to the men of discernment, say Yoga Aphorisms. All life is sorrow in this joyless and sunless world, adds the Upanishad, and Buddha gives the culminating touch by painting all individual existence as evil. "Vanity of vanities" is the melancholy refrain of the Ecclesiastes, for things come alike to the righteous and the wicked, and death demolishes their memories. Schopenhauer, appropriately called by one of his greatest admirers, the "High Priest of Pessimism," acquainted himself with the Upanishads, through the Latin version of Anquetil du Perron, and acclaimed their teaching the solace of his life and comfort in death. He writes that life is a worthless interrupting episode in the blissful repose of nothingness, and that the ideal existence is merely the negation of the will to live.

For the pessimist, to live is to be miserable, and to escape from the round of lives is the whole nature of blessedness. The mission of the sage, then, is to lead mankind on the path of release from the bondage of life. Buddha, with others, shows the Way of Deliverance. The wages of sin is death, says St. Paul, and it forms the fundamental teaching of Persia and Palestine, China and Arabia. The message of India, it may be said, is that the wages of sin is living. The retribution of the sinner is a new life upon earth, and still other lives, in an endless chain, reaping the harvest of evil deeds done in the past, until the individual divests himself of ignorance and error, walks in the path of righteousness, and wins the final reward in cessation of renewed births upon earth. Freedom from the cycle of birth, release from the endless agonies of life, escape from life, deliverance from life is the promise held out to mankind by the seers of India.

Desire as the root cause of evil. If life upon earth is misery, then redemption lies in the knowledge of the transitory and deceptive nature of existence, and in liberating one's self

from the power which the world exerts upon man. Buddha ascribes the existence of all suffering to desire, which generates attachment to earthly objects and pursuits. To live is to desire. Existence, therefore, is suffering, caused by desires, hence the extinction of desires leads to the cessation of suffering. Deliverance, says Buddha, consists in the freedom from desires. The senses introduce man to a world of delusive appearance, and man, in his ignorance, succumbs to its temptation. The senses create desire, and desire urges him to action, and action brings its result which, in turn, generates another series of actions and their corresponding results, and, in consequence, lengthens the chain of repeated rebirths.

Similarly, Schopenhauer, who, as we have seen, was deeply impressed by the pessimistic philosophies of India, speaks of life as one long process of willing and attaining. To will, however, is to suffer, because unattained will causes misery. As failures to attain desires preponderate over chances of satisfying them, suffering is the positive state of life, and, consequently, it would be better, he adds, not to be born.

Withdrawal into one's inner seclusion as an escape from desire. The notion of desire as the fundamental cause of suffering permeates all the religious and philosophical thought of India. However, because abstract theories are often found impracticable in actual life, compromises are eagerly sought. The Bhagavad Gita, for example, expresses just such a pressing need of meeting the demands of the workaday world, when it deals with the problem of desire. It concedes to the general view that desire is the foundation of evil, and says that desire is one of the gates of hell, advising the seeker after deliverance to cast off all desires and become oblivious to thoughts of "I" or "my." It proceeds, then, to emphasize and explain that action is inseparable from life in the world of reality. Lord Krishna is represented as exhorting Prince Arjuna to embrace the life of activity which his position in life demands. In doing this, however, Krishna emphasizes his divine injunctions to the prince, to be utterly indifferent to the fruits of works performed, since even the slightest longing for resultant fruits, or the feeblest attachment to their consequences, he says, still fetters their doers with the chain of rebirths, compelling them to continue reaping

the fruits of past actions. Only those wise ones who desire with no attachment, and work with no expectation of fruits, find release from the bondage of birth and deliverance from living, which, at its best, is said to be full of misery and sorrow.

Human nature is the same everywhere and the problems that press for solution among one people, create similar mental ferment among others. And by as much as the circumstances of life of the two different races are similar, even though they be widely separated from one another, the results of their inquiries closely resemble one another. The fifth century B.C. was the age of philosophers in Greece, as it was also the age of prophets in India and China. The question of the influence of desire upon life calls for an answer among the Greek philosophers in the like manner. We find, for example, Antisthenes of Athens, the founder of the Cynic School, arguing that happiness depends upon the fulfillment of desires. Satisfied desires result in happiness, and unsatisfied desires bring unhappiness. Desires create dependence on external phenomena which we cannot control. But we can control our desires and so avoid being enslaved to outer powers. Socrates had said that virtue makes for man's happiness, but, adds the Cynic, virtue makes one happy only when virtue is regarded as freedom from desires. The Cynics advocated the reduction of desires and wants to the elementary needs of life, and declared that wealth, fame, comfort, and all good things of life are harmful. The inevitable consequence was that they were driven to adopt an attitude toward life that ended in the negation of civilization.

Taking the opposite point of view, the Cyrenaics saw man's happiness in the state of pleasure that the satisfied desire brought. Man should not seek freedom from desire, as the Cynics taught, but should discriminate between higher and lower desires, and seek his happiness in the enjoyment of the former. Virtue, for man, according to the teachings of Aristippus, the founder of the School, consisted in his ability to select good desires and to enjoy them. The principle of happiness derived from the satisfaction of desire as the end of life, however, did not work well in practice. The masses could not select the very best desires, and, moreover, they could not find satisfaction for all their desires. The system culminated with its later teachers into

eudemonistic pessimism, and Hegesias openly taught that as the painless enjoyment of desires is not possible for all, and as the pain of many unsatisfied desires preponderates over the happiness of a few satisfied desires, it would be better not to live.

Epicurus rebukes such an utterance of despair and says it is wrong to say that it is good not to be born, or, if born, to quit the world through the gates of Hades. He advocates the satisfaction of desires and the pleasure their enjoyment brings, but points to such desires as would not create stormy passions in the inner world, but would bring peace to the soul. Man should enjoy the fruits of desires, but where he cannot satisfy them he should neither blame the gods nor lament over his lot, but, rather, observe impassiveness when unsatisfied desires bring pain.

The working solution reached by Epicurus and the Stoic and Sceptic schools is that the outer world creates desires, passions, and emotional feelings in man, with which he can fight in his inner world, even though he cannot battle with them in the outer world. Therefore, they say, he should be master of himself in his inner world, and become undisturbable by the passions kindled by the outer world, and in the end, independent of it, so that desires will fail to master him.

To live in the world, and yet be above its attachments, to let the windows of the senses open to the outer world, and yet prevent desires assailing the spirit, is a task truly herculean. Persons who can face the world of phenomena like the Stoics, without resorting to isolation; doing their duty, mixing in public affairs, yet, at the same time, remaining above and beyond their environments, and seeking their satisfaction and happiness from within, are always in a small minority. Wherever people of average will-power have acted upon this philosophy of life, they have ended either with the Cynics, in disdaining the current life, and becoming anti-social, or, with the Cyrenaics, in believing that life ends in nothingness. Even Epicurus himself, who advocates facing the world with a cheerful smile, is seen resorting to his garden to escape from desires. He would accept no office, and shunned social responsibilities. Because he could not find in the life of activity the pleasure of inner calm which he craved,

he averred that man is not adapted by nature to live in the midst of civilization, and would be happier in raising a mental wall against the outer world and seeking happiness in his garden.

Men and women who seek isolation entrench themselves within the safe enclosures of their inner world against the world of desires, to which they cannot adapt themselves. They try to renounce the amenities of life, and feed their bodies with the coarsest and scantiest food and cover it with the roughest of clothes. They feed the mind with intellectual food and deny it aesthetic nourishment. They regard all pleasures and enjoyments as evil; all earthly desires as futile; all human ambitions as showy; all glory as vanity; all success and triumph as tinsel and sham, and all wealth as dross and dust. Everything is illusion, a huge deception. During the time that they live in the world they labour hard not to belong to it. They live to themselves in the midst of follies and foibles of an earth-intoxicated humanity, yet untouched by them. They live in the world, but they try to be as other-worldly as possible. They create an artificial, self-centered life for themselves. Surrounded by worldly environment, they create an unworldly, other-worldly atmosphere by seeking communion with the thoughts of men who, like them, have revolted from the world, and have recorded their protests in soothing words. In withdrawing within themselves they believe that they lead a life superior to that of their fellow-men who are driven after multifarious activities as passing desires guide them.

With such an apathetic view of life, people prove reluctant inhabitants of the world, who, in their helplessness, endeavour somehow to accommodate themselves to their unwelcome surroundings. Consequently, they cannot interest themselves actively in the affairs of the world. Human history has no value for them, human progress assumes the appearance of a vain fancy. They cannot help the world, for they have no incentive to work for its betterment. They see no reason to toil and moil for the world which they consider unreal and incorrigible. They have no stimulant to ameliorate the condition of suffering humanity. Any impulse to undertake the reform of society is dead within them. When such a negative view of earthly life is held by a nation, its progress is arrested, until providential evolution intervenes, and some virile and hopeful neighbourly

people disillusion it by conquest and sets its feet on the path of action. History points to the East in general, and to India in particular, because there this story has been oftenest repeated.

Renunciation of the world of desires as the highest ideal of life. There have been people in all ages who have thought it not enough to regulate desires, but necessary to extinguish them. It is futile to control appetites, they have believed, it is essential to crush them. This could never be accomplished unless they fled from society and sought liberation through inertia in the solitudes of the forest, or the desert. They have endeavoured, therefore, to be entirely dispassionate about earthly things, and have sought joy in inaction. They have held all earthly possessions as clogs, family ties as hindrances to higher life and social associations as attachments preventing the spirit from liberating itself from the bondage of desires. They live wholly and for all time for the inner life, and have renounced all contact with the outer life. To be free from desires, to hope for nothing and to thirst for nothing pertaining to this world, they have completely severed all connections and broken all ties that bound them to society. Renunciation thus became the last word in their philosophy of life.

When life itself has been considered a calamity, its extension by perpetuation of the species by married life has been accounted wrong. People taking vows of unworldliness, renounced home and comfort, wife and child, relatives and friends, property and possessions, duties and obligations and fled from the turmoils of the life of the town to the solitude of the forest.

From early times the Brahmans in India practised austerities to win magic power, by which they could work their will upon men and gods. The Samkhya philosophy, at a later period, aspires to divine knowledge, instead of magical power, and teaches the way of winning deliverance for the soul from the bondage of desires, and eventually from the cycle of birth, by means of knowledge gained through renunciation of social ties, by a life of self-abnegation and by thought and contemplation. Knowledge of God thus became their ideal, and the ascetics embarked upon disciplining their souls by meditations, prayers, penances, Fasts, vigils, and by other novel ways, devised with the passing of time, to bring about abnormal states of the mind or to produce a state of ecstasy. They swallowed intoxicating drugs

or scourged their bodies to produce ecstatic frenzy. They indulged in frantic dances like the Persian dervishes to produce ecstatic rapture, and whirled round and round till they fell exhausted to the ground. Hallucinations caused by nervous excitement and mental and bodily exhaustion came to be taken for mystical experiences. To be beyond oneself, and to lose self-consciousness, came to be regarded as equivalent to reaching a condition most conducive to spiritual enlightenment. The yearning of the hermit for rapturous delight in the attainment of a vision of his God was believed to bear fruit, when he lost himself in ecstatic renunciation of self. To know God was to commune with him, to be one with him, and they bent all their efforts towards the attainment of divine knowledge. Salvation lay in the attainment of divine knowledge that held out to the hermit the unperturbed life of calm, the serenity of the mind, and the tranquillity of the spirit.

Although the ascetic ideal of life probably originated in India, and ascetic practices have been carried in this ancient land to greater lengths than anywhere else, the sombre ideal and the performances which it generates among its adherents are not confined to the Indian soil. They are widespread throughout the world. Ascetic ideals have been esteemed more or less highly, and the austerities practised have been severe or mild, according to the differences in racial temperaments and the national characters of peoples. The monastic life has played a prominent part in the spiritual life of the peoples of both the East and the West for hundreds of generations. Innumerable votaries of many creeds have taken monastic vows, and renounced the world, to seek relief from the sufferings and sorrows of life, to gain communion with God, and, stripped of all earthly encumbrances, to win deliverance for their souls.

Buddhist monks had flourished in the vast stretches of land between India and China. St. Paul introduced the ascetic spirit into Christianity, which he adopted from the Essenes, an ascetic Jewish sect influenced by Neo-Pythagorean and Indian systems of thought. The sect flourished in the days of Jesus. The Greek philosophers were familiar with the philosophico-religious thought of India from the earliest times. The West may have imbibed the ascetic Indian teachings from the Hellenic-Christian sources. It has also to be taken into consideration that human

nature being the same everywhere, persons of meek, passive, and despairing disposition, inhabiting different parts of the world, have come to the similar view of life under corresponding circumstances.

Modern conditions have very greatly modified the ascetic ideal. The life of renunciation in cells and caves, and on columns, and in monasteries, has become largely a matter of the past in western countries. In eastern lands, however, it is only beginning to lose its hold upon the people, and that very slowly. Men and women still look with great veneration to those who abandon the world to live an uninterrupted godly life. They fold their hands in humility before them, fall at their feet, and touch them with reverence, and strive to emulate what they accept as their saintly characteristics. They assign such inordinate superiority to ascetic virtues over domestic virtues that they regard the ascetic as a species of human being more perfect than those living and working in the world, no matter how upright and useful they may be. Renunciation of the world at an advanced age of life is raised to a religious duty in India from earliest times. The conditions of life at the present day, however, enable only a few to withdraw from the world. Hence the many seek satisfaction in ministering to the wants of those who retire to the solitudes. To help hermits by alms and to give them food, when they come as wandering beggars to their doors, are considered most meritorious. It is the common belief to this very day that those who renounce the world with the object of seeking union with God are performing an act of utmost piety, and consequently great merit accrues to their benefactors. India harbours in her midst at this day five millions, and the other parts of the East several millions more of true and false, holy and unholy—many more of the latter type than the former—yogis and sannyasins, fakirs and dervishes, who in their doubtful pursuits of the riches of the other world prove a veritable source of economic drain on the slender resources of their respective countries.

Seeking to win the soul for God by utterly denying the body for man. An uninterrupted life of meditation and search for knowledge even in seclusion is not always secure. The recluses find to their dismay that bodily desires will still invade their serenity in their unguarded moments. The tumult of the

senses has not altogether abated, the spirit has not freed itself entirely from the bondage of the flesh. They undertake the work of the mortification of all sensuous impulses and the suppression and extinction of bodily desires. The eager desire to strengthen the spirit by weakening the body gives rise to various kinds of austerities. The Yoga system of Patanjali undertakes to secure mystic knowledge for the ascetic through the practice of elaborate self-mortifications. When Buddha, moved by the sight of suffering, old age, and death, renounced the world in quest of wisdom, he began by undergoing rigorous austerities. He lived on grass and seeds and limited his food to one grain a day and fasted until his emaciated body gave way and he was threatened with death. Then he discarded bodily torture as a means of securing knowledge and deliverance. The hermits in India, since ancient times, reduce the quantity of the daily food, fast often and feed on leaves, roots, grass, and wild fruits of the jungle. They remain impervious to heat and cold, and expose their frail bodies to the scorching sun in summer and to frost in winter. They wear only the scantiest clothing, or discard all coverings, and wear garments with pointed nails so fixed as to pierce the flesh. They sleep on the bare ground strewn with thorns, or on a wooden board with iron nails fixed to it with points upwards. They close their fists for a protracted period, until the growing nails cut through the palms. They raise a hand above the head, or keep the head turned to a certain position or stand on one leg or assume various physical postures and remain in that condition so long that the bodily organs so used become stiff and unbending. They neither bathe nor wash and let lice live and multiply in the hair. They carry chains on the neck or tie them around their waists, so tight and so long that the flesh rots and vermin and worms crawl over the oozing blood and matter. They flagellate themselves, periodically, get a sound tooth extracted or mutilate their bodies in many other ways. They remain utterly dead to the least comforts of life and attenuate their bodies.

A sickening story is that of the many kinds of austerities which men have practised in all periods of history, and are still practising at the present day in India, and other eastern lands. It makes the flesh creep to hear of the ways in which they inflict tortures upon their bodies. But the history of the religions of the world shows that, both in the East and the West, when-

ever religious and ethical teachings have exaggerated the inherent evil nature of the flesh, vast numbers have resorted to excruciating self-mortification. Thomas Aquinas, greatest of Scholastics, inveighs against the practice of mortifying the flesh, and argues rightly that man cannot work with an emaciated body, any more than a captain can steer a leaking vessel to its destined port. If all practised monastic virtues, he adds, as the few do at present, there would be no human progress. Yet monastic life with all its concomitant ascetic practices has figured, perhaps as prominently in Christian lands, as in the forest life of the yogis and sannyasins. The only difference is that it is happily a matter of history in the West, whereas it still survives with considerable force in the East, to the deplorable detriment of her progress.

Retreat before evil is the defeatist and negative philosophy of life. The seekers of the inner calm by a life of renunciation, meditation, and austerities claim that by utterly dominating the self and making the body a passive agent of the will, they obtain illumination and power transcending the understanding possessed by mortals. However, the sages who are supposed to have reached their ideal and attained supernormal power are not known to have done any practical good to the world, so far as history records. The apostles of science and learning, discovery and invention, adventure and exploration, healing and humanitarian service, on the other hand, who have lived the life of self-expression, toiled for the world and suffered for the world, have bettered the world and benefited humanity. The spiritual joy and supreme satisfaction of having done their duty by mankind, which these noble souls must have enjoyed, is no less worthy and no less intense than the experiences credited to the practice of ascetic austerities.

The individual who chooses renunciation as the way of life seeks his own safety, and abandons the world to its fate. It is the intense love of the self and the undue anxiety of losing it in the midst of earthly attachments that impel him to quit home and hearth. The man of ascetic inclination gives up the passing things for what he thinks the permanent prize for himself. He is aware of the "I" alone and the salvation of this "I" is the only object of his life. If he sorrows or suffers, it is always for "I." For him others do not exist. He does not sorrow for his suffering fellow-beings, nor shed tears for them, because that is not

his concern. He and his God are the only two existences. Yet as long as they are two separate entities his salvation is not attained. All his penances, meditations, and trances are therefore made with a view to make him oblivious of his own existence. As long as he feels and knows that he exists, he is far from achieving his object. He is saved only when he succeeds in drowning himself in the waters of self-effacement, Nirvana. But this salvation of the self, is, at best, selfish. The piety that he has cultivated is a negative virtue. If the world is evil and life is a curse, as he alleges, he has secured his own safety by fleeing from the world and taking refuge in solitude where the evil of the world cannot reach him. But he has not made the world safe against evil. He has not worked for the regeneration of the imperfect world. He has not accepted the challenge of evil in the world, but has fled before it for saving his own soul. Not living for the world he has as well not lived in the world. He is dead to the world before he dies his bodily death in solitude.

CHAPTER IV

REGARDLESSNESS TOWARD EVIL

Cheerful optimism seeks to disarm the sufferings and wrongs of the world by righteous indignation. Nature endows some persons with youthful vigour, robust temperament, courageous disposition, and cheerful nature. Life seems to them all joy and happiness. The sun never sets for them; it is always sunshine. They face life as if the creation were without blemishes and evil had no existence. The sea of life is smooth and calm. There are no stormy winds; neither gales nor cyclones are encountered by the voyagers who steer the ship of life on the uncharted ocean at full sail. They cannot understand why anyone should complain of life. When they meet people whose outlook is gloomy and dark, and who are weary of life, they hasten to assert that something is wrong with their nervous constitutions, and advise them to take a little outing in the fresh air. A little cheer, a little more health, and the morbid mood, they avow, will disappear. Let them not pay attention to the imperfections of life, let them not burden their lives with futile anxieties, and multiply their miseries. Let evil take care of itself and let them proceed with what good they come across. It is a mistake to nurse grief and brood over it. It is not good form to harp upon the woeful and introduce a discordant note in life. It jars upon the health of man. It is not good taste to transfer their feeling of anguish to their neighbours, and contribute bitterness to the sweetness of their life. Let them hide their sufferings, and let them not bewail their sorrows, and try to call forth other people's tears to mingle with their own. Let them turn their eyes to the brighter panorama of life, let them put on an untroubled countenance, and go about with a smile of serenity on their faces. It is not manly, they advise, to mention their ailments; it is heroic to disclaim their existence.

Pleasure as the supreme end of life. To persons of such a mental disposition, the most precious object of pursuit upon

earth turns out to be pleasure. They live well, who derive the maximum of pleasure out of life. The self, according to these pleasure-seekers, is nothing more than the sum total of desires and appetites, and the object of life is to attain their gratification.

Though life is pleasure or regalement to all such persons, they differ according to their temperaments and stages of culture, in the selection of these. There are varying grades of pleasure, from the very lowest to the most refined. Several persons find pleasure in the satisfaction of emotional desires, organic impulses, and bestial instincts. Life is a riotous revel of merry-making, and they experience great joy in its frivolities. The morally degenerate are slaves to unruly passions and sensuous desires, and they seek a vulgar gratification in profligate pleasures, in drinking places, gambling houses, and brothels. The more the vulgar desires and appetites are gratified, the greater is their clamour for more, and the wretched victims plunge deeper and deeper in the mire of moral filth, until they sink down to utter degradation and ruin.

Out of surfeit there grows a craving for some higher type of pleasure. There are higher and more abiding pleasures, and when Epicurus, the apostle of the philosophy of pleasure, extols pleasure as the highest good, the alpha and omega of life, the end and aim of being, he means the pleasures of the mind which are superior to those of the body. Pleasure, he says, does not consist in the peccadillos of the prodigal and the joys of sensuality, neither in sumptuous feasting and revelling in drinking bouts, nor in the gratification of instincts uncontrolled by intelligence. Pleasure is the outcome of an harmonious life, freed from bodily pain and spiritual agony. Bodily pleasures are momentary and short-lived. Those who seek such pleasures find only the semblance of happiness. Only intellectual and aesthetic pursuits bring the higher pleasures which endure. Man should ignore evil and seek satisfaction of his life in the enjoyment of the good. The most successful life is that which is not troubled by pain and suffering, and which is not wasted upon imaginary fears. The real art of living lies in acquiring as much refined pleasure as could be had, even from the world, which nurses evil in the midst of so much good.

In men of sceptical intellect, nonchalant disposition, and cynical nature, the existence of evil breeds a spirit of defiance

and contempt. The Charvaka school of Indian philosophy is more defiant in spirit when it upholds pleasure as the end of life. There are, it avers, no gods, no heaven and no spirit, and the brahmans are hypocrites, and it concludes by recommending man to live for his own pleasure as long as life endures. Omar Khayyam expresses much the same rebellious attitude of mind in his undying quatrains. He voices its cynical despair with poetic fervour, and extols the pleasures of the moment, regardless of the "unborn tomorrow and dead yesterday." The wrongs of the world, he sings, need not trouble man, for it is not his concern. Some unskillful god has made it. Man had no hand in its making, and now when man lives in its midst, he need not worry about its shortcomings. The god whom simple people call good has made them lame and leprous, tyrant and sinner, and makes huge efforts to create life which withers before it blooms. This creator who is credited with foreknowledge knew that men would fall, yet did not stop them and then takes delight in burning them in eternal fire. This dispenser of justice has needed whole eternity to mend the wrongs of a lifetime of a few short years, and lets souls rot in an everlasting hell to redress the wrongs of this fleeting world. Such is life, and such is the world, the worst possible that could have been created. It is the world of vanity and woe. But now when men are thrown down upon such a world without being consulted, it is proper that as there is no escape from it, they should face it with courage and get as much out of it as it can give. To enjoy, to be happy, and derive pleasure, even from this world of a thousand woes, is wisdom.

Pleasure as an end in living does not satisfy the deeper yearnings of life. Human appetite for pleasure is insatiable. No pleasure is able to satisfy for all time. The epicure longs for a pleasure, but its enjoyment for a while soon brings upon him a surfeit, and he craves for another. He passes from pleasure to pleasure, but knows no abiding satisfaction. Assailed by desires and appetites, from morn to night, he cannot meet the demands of all, with the consequence that, as Schopenhauer has indicated, his unsatisfied desires and ungratified appetites make his life all the more miserable. Self-indulgence brings physical exhaustion, without leaving any spiritual resources to sustain life. It is said of Ahriman that once he doffed his satanic vest-

ments, and, masquerading as a human being, appeared among the guests at a season feast given by the illustrious Persian king, Jamshid of the Golden Age. He showed so voracious an appetite at the banquet that tray after tray of cooked repast was brought to him, but he devoured all and demanded yet more, until, to the consternation and chagrin of the mighty king and his courtiers, the kitchen was swept clean of all eatables. Ahriman still clamoured for more, and all other guests had to go hungry, though they had come from near and far. In the same manner hungering for pleasure as the only food to feed his life, man soon discovers that his hunger cannot be appeased. And hungry heart, like hungry body, is ill at ease.

A philosophy of life that cannot hold out a higher ideal than pleasure, even if it is pleasure in its highest nature, is not such a philosophy as man requires as the guide in his ascent towards divinity. Man is not, as Epicurus says, a bundle of appetites and passions, and their gratification is not the end of living. Pleasure as the end of life is the pursuit of animals and savages. The desire for the preservation, comfort, and pleasure for the self is instinctive with all life. Like animals, man in his savage condition lives to himself, or at best for those of his own blood. Though selfishness is the innate instinct of the animal life, the germ of unselfishness, or self-sacrifice, is present even in animals. They succour their progeny, and protect them against their enemies, and risk their own lives in so doing. The animals experience pleasant feelings in thus protecting young lives and in rescuing them from danger. This is the beginning at which life seems to derive its pleasure in rendering some service or performing some duty. Man, a superior animal, has to develop this social instinct, and, instead of making pleasure his main object, should experience it as the result which follows a duty well performed or a sacrifice well made for the welfare of others. He deserves the enjoyment of pleasure which comes to him when he strives after the ideal of duty or service. The man who lives his life for the gratification of his desires, lives on the scale of animals. The goods of life that he covets for himself, whether they be food and drink, clothes and ornaments or higher objects, such as literature, arts, sciences, music and any of the number of intellectual and moral achievements, are all created by society. The man who thinks it proper to enjoy these special boons, but

forgets that it is his duty to do something, in turn, for the good of society, is selfish. If he enjoys all the rights and privileges that an organized society can give, but refuses to bear his obligations, he is ungrateful. He lives not at all who lives for self alone.

In its natural expansion, the human self cannot be contained in the body. It seeks outlets where it can find its full expression. It is enriched in its own expenditure. Life is at its highest, when it best expresses itself in literature and art, invention and discovery, duty and service, sacrifice and love. Real happiness consists for man in going out from within himself. When he works for the betterment of others, when he struggles to remedy the wrongs under which his neighbours are suffering, when he forgoes his own comfort and seeks to comfort others, when in face of some catastrophic calamity, forgetful of self and stopping not to calculate the risk, he throws himself into the thick of fire or upon roaring waves, to rescue the helpless from the very jaws of death, he brings his entire humanity to the surface. Noblest passions spontaneously lift him up out of himself. The inner joy and supreme satisfaction that he experiences when he lives a larger life, bring him a happiness that is incomparable.

RELIGION IN EVOLUTION

CHAPTER V

PRIMITIVE RELIGION

Primitive man makes his first acquaintance with the hidden powers. Since natural causation is unknown to the child mind, primitive man was unable to trace events to their proper causes. The rising and the setting of the sun, the falling of the rain, the flash of lightning, the roar of thunder, the sprouting of a seed, the birth of a child, and a hundred other daily happenings, were alike mysteries for him. If he met with an accident, fell ill, or saw some one dying, he could account for the events only by supposing the activity of hidden and unknown persons possessing sufficient powers. Accident or sickness in himself, or the death of his neighbour, must be, he concluded, the work of some men or women who had left his company at death, or of some living persons who bore him ill-will. He thought of such hidden agencies in terms of human personality, as known in his own consciousness. The only difference between him and the supposed unseen persons was that they were able, in some mysterious way, to wear the mask of invisibility, and were, somehow, extraordinarily more powerful than himself.

Finding himself surrounded by mighty and effective forces, in the earth and the heavens, the sun and the moon, the wind and the rain, the fire and the lightning, the waters and the trees, primitive man could account for them no otherwise than as the manifestation of whose will was not amenable to his desires. The sun, for example, lighted the earth and made his life secure, but it was not uniformly obliging. He hid his light for considerable periods, and would not appear at man's calling. When the howling winds and the thundering dark sky sang their chorus to the dreary yell of wild beasts in the dead of night, and sent him nestling close to his kin in the corner of his cave, he longed for light, cried for light, but there was no response to his entreaties. His main task at the dawn of his life upon this unknown globe was to gain knowledge and understanding, and conform

to the will of the powers controlling the good things of life. This attempt of man to adjust his will to the will of unseen persons or powers was the beginning of religion.

In his early stages he feared and distrusted good and evil powers alike, until later with growing acquaintance he learned to confide in the good powers. In the undeveloped state of his mind and the inevitable limitations of his experience, it was impossible for him to understand natural phenomena, but upon the basis of his dealings with his fellow-men, he devised means which he believed capable of placating and persuading the superior wills of the powers surrounding him.

Child-man seeks expression of his feelings in gestures. In his intercourse with his fellow-men, he had learned that a weak man, when threatened by a strong neighbour, could secure safety by offering submission, by imploring mercy or by making gifts. It seemed reasonable that man should employ the same methods to win the favour of the invisible persons upon whose good-will the safety of his life depended. Therefore, he humbled and humiliated himself before the luminous powers in the heavens and the mighty forces upon the earth. He bowed his head, raised his hands, bent his knees, touched his forehead to the ground, prostrated himself, and, with all possible gestures and ejaculations, displayed his utter dependence and subjection.

Facial gestures and signs with hands formed the chief means of communication among mankind before the perfection of vocal language, and a crude beginning of rituals as a means of communicating man's longings to the hidden powers probably preceded prayers. Certain postures of the body, particular dispositions of the hands and expressions of the face, came to be associated with man's humble and suppliant approach to his unseen masters and helpers. Similarly, in the belief that offerings of the good things of life formed a sure way of winning the favour of these same powers, specific rites and ceremonies were devised, as the only proper and acceptable methods of approach.

It was not possible for every one to remember the details of all various expressions of the face and postures of the body, which one must assume before the superior lords, or of all the ways in which offerings should be placed at their feet. Consequently, men of keener minds and better memories than their fellows came to be set apart for purposes of this kind, and their

services were eagerly sought by all. By constant practice and growing experience, owing to their daily dealings with the heavens, these men became expert mediators between mankind and its unseen protectors. This was the origin of priestly offices.

With the invention of language, man began addressing gods with the word of mouth. After acquiring the art of wielding words with his tongue, man naturally strove to select the choicest expressions as fitting utterances in praise of the higher intelligences. With language at his command, it became easier for him to acquaint them with his needs and requests. As it was necessary to communicate man's wishes to the great powers in the most persuasive manner possible, the notion was developed that the best forms of expressions for such occasions would be those falling from the lips of the wise men, whose function it was to mediate between man and his invisible guardians. Such utterances, consequently, became standardized into formulas, which people attempted to commit to memory. The average man or woman, however, could remember only few of them; and, as the intercourse with man and his unseen lords increased, the demand for similar formulas to suit various occasions grew in number and variety. The wise men vied with one another in glorifying the powers in the noblest and purest of words, and their compositions became the most cherished possessions of humanity. Naturally enough, everybody could not recite these several sacred formulas by rote, and the task was again left to the specialists. Such men became the spokesmen on behalf of each tribe, being recognized as the proper conveyors of man's messages in spoken words to the gods. They offered prayers for men and women, just as they had made offerings on their behalf.

Man's instinctive prayer is for self interest. Man's first impulse to pray, in his early infancy, is to pray for the preservation and protection of himself. It is by his progressive growth from the state of savagery to barbarism and from barbarism to civilization that his prayer rises gradually above mere selfishness.

The primitive man knew and felt the needs of his body alone. Hunger and thirst were the irrepressible needs that first made him raise his hands in supplication to his invisible bestowers. He prayed for warmth and shelter for his body. As he settled down to agricultural life, he found himself entirely dependent upon

the clemency of weather, and he prayed for sunshine and rain for his fields, and fodder and crops, or petitioned some god to keep away the devastating pest of locusts from his fields. He asked his benefactors to bestow upon him flocks of cattle and numerous offspring, health and riches, and numerous other boons conducive to his own comfort and happiness.

We have said that man prayed with selfish motives. Selfish prayer is inferior to the prayer offered for the good of others. But man has indulged in prayer which is of a still lower type. He has often prayed for harm and wrong to his fellow-men, when he was swayed by his animal nature. When he harboured vicious thoughts of his neighbour, he prayed that divine vengeance might fall upon him.

Early man worshipped his gods through their likenesses reproduced in wood or stone. Man found it easier to worship his gods through graven images, symbolic of their presence, and made idols of wood or stone. He worshipped them or the supernatural powers believed to be residing in them. He lulled the gods in the idols to sleep and woke them up, he washed and bathed them, anointed and perfumed them, garlanded and incensed them, gave them food and offered them drink, sang to them and danced before them, glorified them and worshipped them as long as they were prolific with their boons. When the divinity in an idol failed repeatedly to respond favourably, he was dethroned. Shorn of divinity, the idol remained mere clay which was ceremoniously drowned in the nearest stream. But the gods seldom failed and mankind found security under their protection.

Heroes and saints who had departed this life, came to be worshipped as gods. There were other gods besides those of nature. In a multitude of men and women of average attainments there were occasional persons of unusual energy, unflinching resources, matchless prowess of body, great keenness of mind, or deep piety of soul, who promoted the welfare of the tribe, dexterously rescued from threatened calamities, or helped it in its relations with the gods. When death removed these heroes and saints to unknown regions, the belief arose easily that they were still zealously watching the interests of those among whom they had lived. Mighty as they were when they tenanted this earth, their proper place was believed to be among the gods, by

whom they were now summoned to live and work as their equals. The tribe was happy in their hope that those of their kin who were consecrated gods would specially remember and help them. With the passing away of a few generations the human origin of these new gods was forgotten, leaving behind the memory of their divinity for future ages.

With the growth of intelligence man discovered more gods. Natural phenomena and heroic ancestral dead did not exhaust the sources whence gods came into being. There were many good things that fell to the lot of man and contributed to his happiness. With child-like inquisitiveness, he longed to know from which gods these several boons came to him. He was now in a position to ascribe certain gifts of life to the bountifulness of specific gods. For example, he knew that the god of rain poured down the fertilizing waters upon earth, and the god of wind breathed life-giving air upon the creation. But there were many other things, for example, offspring and riches, health and long life, to mention a few from among many a score, that should be properly credited. His experience of human achievements had shown him that however great a person might be, he did not possess all possible accomplishments in his person. A hero was not necessarily wise or saintly at the same time. Similarly, a god may have some one kind of boon within his power of bestowal, or may have a trifle more of some thing or other in his sphere of jurisdiction, but he could not be the dispenser of the multifarious goods of life. Human mind had not yet evolved so far as to be able to come to the idea of one supreme power, infinite in attributes. Hence man came to postulate as many distinct gods as the growing needs of his life revealed separate departments. Thus one god blessed man with numerous offspring, another gave him vigour of body, a third bestowed upon him riches, a fourth heard his request to prolong life, and many others ministered to his many further needs.

In man's religious childhood, the gods that he discovered were magnified beings after his own likeness. What Xenophanes complains of about the Greek anthropomorphic mythology is true of the primitive faiths generally. He accuses Homer and Hesiod of ascribing weaknesses and vices to gods that would shame men, and adds that if oxen and lions had the gift of painting and sculpturing they would have carved images of gods in

their own likenesses. Many of the Egyptian, Babylonian, Greek, Indian and other gods married and led lives like human beings.

At a later stage when man began to value learning, he naturally went in search for a god of learning, whom he could pray for knowledge. So he extended his search for gods who, he thought, presided over many qualities and virtues of the head and the heart. Just as every bodily good was in the power of some god to impart to man, so were the higher riches of man's mental and spiritual life in the custody of their corresponding celestial owners. Thus did gods go on multiplying and the circle of man's acquaintance with the heavenly beings grew ever wider.

Gods made life livable upon earth. Thus did man strive to bridge the chasm between himself and the unseen powers that surround him. His knowledge of the gods was faulty and his estimate of their worth incorrect. But his was the effort of the infant mind groping in darkness and the wonder is not that he discovered incomplete light to enlighten his path but that he came across any light at all. Like children who make dolls of clay with human form, he made his gods after his frail nature and ascribed to them the passions of the flesh. As a moving and willing being himself, he pictured them as moving and willing beings, with this difference only that they were immeasurably great and powerful, and had hidden their persons from man by wearing some mysterious mask of invisibility.

Primitive man lived mainly by his impulses. It was long afterwards that his descendants began to live by thought. His religion, therefore, was born of impulses and feelings, sentiments and emotions. Being wholly emotional and untouched by reason it was irrational. Yet it served well as it was the only type of religion suited to the undeveloped mind. It sustained and stimulated, invigorated and enlivened.

Life would have been immeasurably worse without the guardianship of the gods. Man got along wonderfully well with the unknown inmates of the unseen world. He was glad he had known them. Life would have been unbearable without them upon this strange habitation. The storms of life were heavy and he would have been swept away into nothingness had not the gods shielded him from the tempestuous wind. Man was friendly to his fellow-men, but he was also unfriendly to them. He co-operated with them in common danger against his foes, animal,

human, and superhuman. But he was also in constant conflict with them. Kindliness, sympathy, and generosity led him to love his neighbours, but envy, jealousy, and greed prompted him to hate them. The animal in man was frowning with rage and the angel in him was yet dormant. The man of strong muscles trampled upon the man of weak nerves, the man of cruel temperament strangled the man of gentle nature in cold blood, the idle loafer snatched with impunity the earnings from the hands of the industrious settler, and the ruffian kicked the weak out of his way to make room for himself on the earth. Life in the strange surroundings had many hardships and man's iniquity multiplied them a hundredfold. Many found themselves doomed to life-long servitude and misery. Their blood lost the warmth of youth, the innate cheer of their heart was chilled and driven to desperation, they dived in the whirlpool of sorrow and gloom. When man failed to assuage the agonies of burning hearts and chase away the anxieties of their fellow-men, whose lives had been darkened by wrongs inflicted upon them, when man was wringing his hands in despair and cursing his fellow-men, who had forsaken him, the gods came down to him with soothing words. The hope made his broken heart leap with joy and he committed his case to the gods. Man was happy in his discovery of gods who were kind to him. Life, with them as guardians, became safe. The gods controlled the reckless tyrant and consoled the suffering weak. When propitiated, they visited his home and hearth, joined him at sacred repasts, rejoiced in his rejoicings and feasted at his festivities. They stood by him in danger, worked with him to ward off calamities and joined the ranks to fight his foes upon the battlefields. They helped man all throughout his life, and escorted him to the abode of the blessed when he died. Gods were more constant than men, and when man sometimes thought they had deserted him, it was his own fault in every case. Man often thought the gods to be stern and exacting, but even the kindest of parents are known to be so with their children. So man concluded in his wiser mood that whatever the gods did was for his own welfare, for they alone knew best what was good for him. And man, on his part, was ever ready to put his very best at the feet of the gods. When he invited them to feasts, he served them with the daintiest of his viands and drinks. He gave the best of his music to sing the

glory of the gods, he utilized the best of his art to make their images of wood and stone. But he gave more, he gave the flesh of his flesh and the blood of his blood and the very life of his body to his gods.

Gods confronted by demons. With the discovery of the several gods to help him to make his life upon earth secure and happy, man greatly lessened the hardships of life but he did not succeed in putting an end to them. Every god who condescended to come from his exalted abode to help mankind, when he was invoked, looked like a giant moving among pigmies. So much more mighty and powerful he looked than man. Yet man's growing experience taught him that though the gods were immeasurably more powerful than himself, their power was not uncontested in the world of invisible beings. Every god, it seemed, was confronted with the stubborn opposition of an adversary very nearly his equal in power. When the god of rain, for example, was moved in response to the invocation of mankind to shower their parched lands with life-giving waters, he was often thwarted in his purpose by a malicious power, a demon of drought, who struggled to dry up the clouds laden with water, or to lead them astray, until they discharged their priceless contents on dreary waste of sand or on the expanse of the salt sea. Similarly, the god of health was faced with the opposition of the demon of disease; the god of life was in constant conflict with the demon of death; the god of knowledge had to wrestle with the demon of ignorance, and the god of righteousness had to combat the demon of wickedness. It was only when gods emerged triumphant over such contestants for supremacy that they were able to go to man's succour. But life's experience showed that the gods sustained frequent defeats at the hands of their adversaries, so powerful were these enemies of gods and men.

Man joins gods in their fight against the demons. When gods were fighting demons they were not fighting their own fights only, but those of men also. Consequently, it was in man's interest to stand faithfully by the gods and help them if he could. Weak as he was it was discovered that he could render useful service to powerful gods in their warfare with the demons. The recital of sacred formulas had miraculous po-

tency, and the dedication of sacrificial offerings had untold efficacy in supplying the sinews of the celestial warfare. We read, for example, that Tishtrya, the Iranian angel of rain, combats Apaosha, the demon of drought, and is defeated. He, thereupon, complains unto Ahura Mazda of the neglect of mankind to offer him requisite sacrifices. This indifference on the part of mankind is atoned, forthwith, by an offering of sumptuous sacrifices unto Tishtrya, with the happy result that he secures fresh strength and comes out a victor in his next encounter with his enemy. It was in the power of man to pray intensely, and to sacrifice profusely, and he did both to the mutual advantage of his benefactors and himself.

Moreover, man used the wonderful weapon to assail the demons, and when he wielded it cautiously he inflicted a defeat upon them. Some of the priests had grown to be adepts in the art of mysteriously weaving words. These compositions called spells or magical formulas chanted in a specified manner were believed to have the marvellous effect of destroying the malice of the demons and of taking away the strength of their arms, the swiftness of their feet, the sight of their eyes, and the hearing of their ears. Confused and confounded, screaming and screeching, howling and hopping, did the infernal foes of gods and men rush headlong to hell at the sound of the demon-destroying sacred spells. When Zarathushtra was tempted by Ahriman to renounce the religion of Ormazd, he recited, we are told, the holy spell and put him to flight.

Man sacrificed the choicest things of life to the gods. When man took to the rearing of cattle and tilling the earth, he became richer in his possessions than his early ancestors, who had lived by hunting. He attributed his growing prosperity to the help of the gods, and dutifully carried the produce of the cattle and the first fruits of the harvest as thanksgiving offerings to them. The gods were either invoked to come down from their heavenly abode to the sacrificial repast, and partake of the viands consecrated to them, or the offerings were sent heavenward on the flaming tongues of the fire burning on the altar. The belief soon grew that the larger the offerings made by man to the gods, the more abundant would be the boons which they would bestow upon him. Men of means naturally vied with one another to

bribe the gods with lavish libations and sumptuous repasts, and poor people contented themselves with periodically offering what little they could spare from their scanty possessions.

On season festivals, and on days set apart as sacred to various gods, the whole tribe united to celebrate the occasions with sacred feasts. The festivals were observed with much ritual and prayer, singing and riotous dancing, and often ended in drinking bouts lasting sometimes for several days. Obscene mysteries came to be attached to the cult of various gods, and fertility was symbolized by obscene rites. Drunken orgies and licentious carousings frequently formed part of religious celebrations among many peoples.

As intercourse between the human and the divine beings grew more intimate, the likes and dislikes of the latter became more and more manifest. Good as the offerings of milk and honey, vegetables and fruits, cereals and wine were, there were others that were still better.

Animal flesh and blood as sacrificial offerings. The sacrificial priests soon discovered that some gods were fond of flesh and blood, also that the demons demanded them as the only offerings that could appease their anger. Man was never parsimonious in his dealings with gods and the altars of the gods and demons soon began to reek with the blood of fowls and fishes, goats and rams, horses and deer, bulls and buffaloes, dogs and donkeys, camels and elephants. Blood was declared to be the most priceless article of sacrifice as it was believed to possess mysterious power and magical efficacy to accomplish everything. Man could gain the good-will of gods through it, and appease the wrath of demons. Moreover, by manipulating it in certain secret ways he could magically destroy his human foes. Blood was thus power, with which he could control and command men and those higher than men.

Human flesh and blood relished the more by some gods and demons. There was, moreover, blood that was still more precious and therefore more relished by gods and demons, and that was the human blood. When this fact came to be known, man did not grudge giving the blood of his body to quench the thirst of his blood-seeking benefactors. Men and women were found ever ready to vow to sacrifice their first-born children to gods, in return of the various blessings received. Children were

the easiest to procure for sacrifice. The new-born babes never protested, and it was in the power of the poorest to dedicate them in fulfillment of their vows. Once begun, the practice of sacrificing human beings became so wide-spread that there was hardly any work of importance that was undertaken without sacrificing human life. Human beings were sacrificed to celebrate birth, to remove barrenness from women, on the occasion of sowing new crops, while laying the foundation of houses, forts, bridges, dikes, while setting out upon a voyage, before going to war, before besieging a town, for celebrating victory on the battlefield, to gain the good will of gods, to appease their wrath, to mollify malign gods and demons, to expiate sins, to exorcise demons, to ward off famines, droughts, plagues, and pestilences, to avert misfortune, to propitiate the spirits of the dead, and for various other purposes. The victims generally chosen for sacrificial purposes, besides children were prisoners of war, slaves, sick persons, and outlaws. When these could not be secured, victims were purchased or captured. Sometimes people of a place had to select a victim by lot from among themselves. When a king died his wives and concubines, servants and slaves, the guards and grooms, cooks and cupbearers of the royal household were strangled and buried with him to enable them to serve their royal master in the other world. At times men volunteered themselves as victims to gods. They were fed and feted, treated with tender care and honour, they were allowed every indulgence, and were at liberty to approach any woman, of however high a family in the tribe. On the day appointed for sacrificing them, they were bathed and anointed, clothed in new attire, bedecked with garlands and ornaments and were led in a solemn procession to the temple, amid the blare of conches and gongs, music and dancing. The priests chanted sacred hymns, burnt incense and ceremoniously clubbed or stabbed the victim to death.

Men and women ceremoniously partook of the flesh and blood of human victims. The sacrificing priests collected the blood in a vessel and dedicated it with the flesh to the god or demon in whose honour the victim was immolated. The worshippers who had gathered at the temple to celebrate the occasion were all given their share of the slaughtered victim, which they ate as a sacramental meal, just as they were accustomed to partake of sacrificed animals.

The partaking of the flesh of the sacrificed human being or animal was regarded as imparting communion with the god in whose honour the victim was immolated, and enabling those who ate it to assimilate the divine power of the god in their own persons.

Primitive religion is the religion of fear. Superstition is the irrational interpretation of life by the savage mind. It is born of ignorance and fear. Primitive man is ignorant and all natural phenomena are to him unintelligible and inexplicable. He has no idea of occurrences taking place according to the law of cause and effect. Having incorrect conceptions of all happenings upon the earth and of all movements in the sky, he remains in constant fear which has no intelligible foundation. Stranger as he is, every unknown figure seems unkind to him, and at every step he dreads encountering spectres summoned by some malign power. Fear takes hold of him, and fear remains the main factor in his relation to his gods. Fear breeds in him superstition, and superstitious fear attaches itself to everything amid the vast unknown that surrounds him. The movements of stars, objects of nature, various animals, peculiar acts, utterances, positions, and conditions of man came to be invested with magical potency.

Life became the art of adjustment of one's actions to the ominous events and happenings. Man attached mystic significance to the most trivial happenings for which he found no obvious cause. Such involuntary bodily movements as sneezing and yawning, hiccoughing and the twitching of the eyelid, came to be regarded as ominous signs. Some evil spirit was supposed to leave the body at sneezing. Anything above the common, usual or normal was fraught with some sinister motive by some hidden enemy. And life became a studied effort to neutralize the evil power of the unseen forces. Every ailment of the body was believed to result from the work of some malignant god or of the evil machinations of some man. Some persons were believed to possess such mysterious power that they could cause evil to a person by casting a malignant look upon him. The eyes of such a person were universally believed to be capable of conveying injury, sickness, or even death, to any man or animal they beheld. They could dry the milk in cattle, blight the crops in a field, and work any evil at will. The most stalwart and

heroic of men fell helpless victims before the evil eye, and wasted away and died excruciating deaths!

We have said that in his racial childhood man held very unscientific and erroneous concepts of nature. Everything was a mystery to man and he had no idea of the why and what and how of phenomena. Consequently he was seized with indescribable fear when nature revealed some of her abnormal freaks. There were eclipses that presaged disasters, there were lightnings that were the missiles of angry gods, there were comets, meteors, thunders and other inexplicable happenings in nature, which mankind in its early ignorance regarded as prodigies portending evil.

Superstitious fear attaching to man's surroundings made life more difficult, and it became expedient for him to devise any possible means for fortifying and safeguarding his life against the many evil agencies that were constantly working to do him harm. People even applied lampblack to the eyebrows and cheeks of children to avert the evil eye. We have already referred to the belief in the great efficacy of magical incantations or spells. These were recited to ensure protection against all malign influences. Magical rites were performed to ward off evil. And as immediate and constant protection, the use of charms, amulets, and talismans were believed to have incalculable magical potency. All young and old persons wore them on their persons, bound them on their arms, or hung them round their necks to avert the influences of the evil eye and of witchcraft, and to fend off misfortune, disease, and death. They were likewise attached to man's property and possessions, animate and inanimate. Life was thus heavily armed with the weapons of defence against foes that had, however, no existence outside of the infantile imagination of man.

CHAPTER VI

THE PROPHETS OF GOD

The messengers from one supreme God. Some persons of superhuman morals, inspiring personality, matchless wisdom, and sublime character appeared at various intervals in different parts of the world. These sainted men, humanity's supremest sons of all ages, are called prophets, or messengers of God. In fact, the Persian equivalent for the term prophet is *paigambar* which literally means "the bearer of message." The history of religions acquaints us with about a dozen founders of great religions who are called prophets. They revealed to mankind one incomparable God before whom all other gods were lesser gods, or no gods. The unlimited number of gods in whom man had believed, hitherto, limited the power of every god. But the one supreme God whom the prophets brought to the knowledge of men was the God above all gods, the omnipotent God whose will was law in both the worlds of gods and men. The prophets claimed to have received their messages for humanity from the very mouth of this Great God. The new commandments of God and the wise laws of the ancient lawgivers were interwoven by the prophets, and prescribed as binding moral precepts. To the suffering humanity the prophets brought messages of hope that the world would be regenerated, the Kingdom of God was near at hand, which would end all human woes and bring eternal felicity to all who faithfully followed the divine precepts. The news of the coming new order of the world brought consolation to the stricken hearts.

The prophets gave new meaning to life. The task that the founders of great religions had set before them was stupendous. Their teachings not only introduced reforms in the existing conditions of thought, but, in many cases, also, complete revolutions in the modes of man's intercourse with the invisible world. They undertook to lead man to unknown regions by novel paths. Man

had known and understood the concrete and the practical, he had hardly any knowledge of the abstract and the ideal, with which the prophets were pre-eminently concerned. The quest of the gods of nature entailed no such great effort as that for the God of spirit. The entrance to the temple of a nature god was easier of access than that of the shrine of God in the human heart itself. It cost less effort to gather merit through ritual performed by someone else than to gain it by developing spiritual capacity by one's own endeavour. It was more convenient to expiate one's sins vicariously, by means of offerings and sacrifices to gods, than by presenting a penitent mind and a contrite heart to God. It was better to let the priest or the diviner mediate on one's behalf with the gods, than to prepare one's self by arduous discipline to commune with God in person. It was safer to ward off evil by wearing talismans and chanting magical incantations than by fighting and vanquishing it.

Such was the great mission of all the prophets. To accept their messages and to follow them wherever they led, mankind had to give up everything that they had cherished most. The messages were unique, and there were only a few to be found who could intelligently make the lofty teachings their own. The masses were shrouded in a heavy mist of ignorance and superstition. They could not understand what the prophets said, but that did not matter. They knew that the prophets were the chosen of God, who had seen God, conversed with him and had brought his commandments which were the very words that the divine lips had uttered. From distant lands they came walking to have just a glimpse of these marvellous persons or to touch their feet. To see them was to behold the divinity in human form, to touch them was to sanctify their earthly bodies, to stand but a moment in their presence was to be absolved of all sins, and to hear their clarion voice was to be thrilled with felicitous emotions that would endure to the last days of their lives. The faces of prophets reflected the sublime purity of their hearts and the childlike sweetness of their nature. Men and women bowed their heads, folded their hands, bent their knees and found themselves indescribably affected, uplifted, and inspired by the kindness and love that radiated from their sweet faces. They were ready to march to unknown regions under their guidance, they

were willing to live by the will of the prophets and eager to lay down their lives for them. They accepted them as their infallible guides and unfailing saviours and became their followers.

The old gods that had been deserted beckoned their votaries to come to them, and not to risk their all in unknown adventures, and the demons threatened to hurl their bolts at them, if they left them longer without sacrificial offerings. But so assuring was the presence of these visible embodiments of divine power and goodness, that they realized strength in themselves to withstand the temptations of the old gods, and courage to oppose the threatenings of the demons.

The prophets purify prayers. Man was always anxious to be assured that his prayers did rise heavenward to induce higher intelligences to side with him in his weal or woe. Here were the very messengers of God who with one voice gave the cheering assurance that God always hears human prayers, and is ever the unfailing source of help and protection. They exhorted man to pray to one supreme God who is above all gods and goddesses in goodness, knowledge, and power. As fear had been the motive power of early religious life, mankind worshipped power in their gods. The new God was pre-eminently the God of righteousness and of love.

It is proper, the prophets declared, for man to pray for his worldly necessities, but it is better far to pray for nobility of mind and purity of heart. The desire for moral gain is, they affirmed, superior to the primitive desire for material gain, and spiritual blessings are higher than earthly boons. They inspired man to pray for strength to liberate himself from evil, to fight temptation, and to oppose vicious thought with a firm will. Prayer for self-preservation is instinctive, whereas prayer for self-improvement is rational. And the prophets led man to pray for strength to liberate his inner self from thralldom to the animal, or develop the human, and, at last, to raise it still higher to the divine. Prayer in its highest form was declared to be man's yearning to converse with the divine, to commune with God, even as a man talks with his friends and fellows. When an individual reaches a higher stage of advancement in his moral growth, he does not pray for boons and gifts of God, but for God himself. He longs to know God's will that he may conform his own impulses to its demands.

Primitive man had often prayed to his gods for the harm and destruction of his neighbour. The prophets warned mankind that prayers offered with such vindictive motives were never answered. On the contrary, they recoil on the persons who recite them. Man was informed that the best prayer for an individual was the one which was the most nearly selfless. He was enjoined to pray for mankind.

The prophets place morals above rituals. Ritual is the external expression form of religious aspiration. Ceremonial rites performed in prescribed manners, and with sanctified observances, stimulate religious emotion. Religion pre-eminently affects the emotional in human nature, and rituals find their proper sphere in stimulating its expression. Inspiring higher thoughts and devotional fervour, they are potent helps on the path of righteousness. Elaborate architecture, artistic paintings and sculptures, depicting scenes from the lives of saints, the rhythmic tones of bells, the performance of sacred music, the chanting of devotional hymns, the fragrance of burning incense, the ceremonial arrangement and manipulation of flowers, water, milk, honey and a host of consecrated articles, the priests in their robes and tiaras, the soothing atmosphere of sanctity, and the tranquillity of solemn silence appeal through the senses to the mystical nature of man. The prophets utilized this formal side of religion as an aid to religious life. For them, ceremonial performances had value, so far as they serve the purpose of advancing moral life. The mere mechanical performance of elaborate rites, according to their teachings, have no significance, if they do not create virtuous feelings in the mind and instil impulses to righteous conduct. Isaiah, with Hebrew prophets, had already condemned sacrifices, and declared against the burnt offerings of rams and the fat of fed beasts. The founders of the great religions explained that God is not a huge human being, who had a taste for delicious viands and who relishes meat and blood. Therefore, he does not demand rich repasts and animal sacrifices from his worshippers, but desires, rather, a contrite heart as the most pleasing offering to him. He was the Spirit of Spirits, and, consequently, designs that man should sacrifice his spirit, his inmost self, to him.

CHAPTER VII

RELIGIONS REVERT TO FORMALISM

Man in his impatience thinks the prophets have failed to redeem their promises. The prophets, it seems, were made of substance different from the clay of ordinary mortals. When they lived upon earth in their fragile frames, they seemed like immortal gods in the flesh. But they also submitted to the call of death, like all mortal beings, and passed from the sight of men. Their apostles and successors continued their work and the faithful followed their lead. True it is that the prophets had spoken of God from their first-hand knowledge and personal experience, whereas the disciples spoke only in the names of the prophets; still, as they alone understood best what the prophets had sought to convey, men and women devoutly followed their lead. The apostles, however, could not fill the void left, when the magnetic personalities of the prophets were withdrawn from earth. Faint murmurings for hopes unrealized began to fill the air, and sullen discontent over promises unfulfilled began to take hold of the minds of men. The end of the sufferings and sorrow had not come, the signs of righting the wrongs were not visible, and the Kingdom of God was not yet in sight.

The lofty idealism of the prophets is replaced by formalism. The Great God, thought many a man, gives nothing more than did the ancient gods used to give, and yet exacted a service far greater. It was easier to make offerings by the hands than to make demands upon the heart. One could easily afford to sacrifice victims to gods who hungered for flesh and thirsted for blood, but it was difficult to satisfy God who demanded nothing less than the sacrifice of the human self. Many were the paths leading easily to the abodes of early gods, but there was only one path, and that the rugged way of self-discipline, to the mansion of God.

The barriers raised by the prophets around the shrines of the gods soon began to crumble, and the gods without much ado to

remonstrate with their wayward votaries gladly welcomed those that came back knocking at the temple doors. The worshippers first came by stealth, and at odd hours, but their growing numbers later emboldened them to defy the disciples of the prophets, and ignore their admonitions. Weak is human nature, and priests are also human. Some members of the sacerdotal class willingly retraced their steps from the sanctuary of the new God, and busied themselves in ministering to the religious needs of the masses. The service of the old gods brought better recompense. The gods generously left abundant eatables from the offerings and sacrifices made to them, and the priests secured their share of sacred cakes, melted butter, fruits, vegetable viands and meat and wine. The shrine of the new God afforded no such advantages for its custodians. Ceremonialism once again became religion, and religion became cramping in its formalism, paralyzing its adherents.

The cult of the old gods revived so rapidly and on such a large scale that the more devoted of the successors of the prophets became alarmed, and laboured hard to prevent the return to old forms of belief. Their efforts, however, proved fruitless. Their voice was feeble and they did not speak with the divine authority, as the prophets had done; nor had they the fullness of the personal magnetism of their masters, to fortify their utterances. Need was soon felt to devise ingenious ways to save the situation from getting worse. Rather than lose the followers altogether, a compromise was arrived at, which would bring satisfaction all around.

Old gods accommodated in the cults of the new God. The history of religions shows that wherever monotheism has supplanted polytheism, it is the cultured classes that become monotheistic, whereas the masses have long continued to be frankly polytheistic. It has been found difficult to exile ancient gods and goddesses, but it has been possible to take them over in the new faith by giving them new names. The newly discovered Great God was too open-minded and large-hearted to envy the share of the adoration that the votaries would offer to the old gods. He did not insist on his exclusive worship by them. The gods were consequently accommodated in the temple rearranged according to the immediate need. The prophets had, in their days, thanked them for the pioneer work they had done to furnish the

spiritual needs of the infant humanity, and had politely requested them to retire, or had to do the painful duty of ousting some of them who persisted in remaining. All now were permitted to return from exile, and were asked to agree to only one condition, that they should give their allegiance to the Great God, and acknowledge their subordination to him. To this they readily acquiesced, and contented themselves with holding the position of satraps to the Great King in the divine hierarchy. By this act of willing subordination to the Great God, the old gods regained all that was their due. They secured their share of homage and offerings from mankind.

The superstitious bias of the primitive religions of fear persists in the new religions of the prophets. With the gods came the offerings and libations, rituals and sacrifices upon which the primitive religions had rested. The popular mind is incapable of fully grasping abstract ideas and ethical truths. These fundamentals of the great prophets became aids and accessories to religion, whereas the ancient religion of superstitious fear, evolved by man between his savage and barbaric stages of life continued to be practised with unabated zeal in the daily lives of the people. Crude ideas of the physics of nature, primitive social customs, savage theological notions flourished side by side with the lofty teachings of the prophets and secured a sacred character. Men and women of the new religions of the prophets, for example, continued to believe the eclipses as the signs of God's displeasure and as harbingers of harm. Their priests interpreted the phenomena by explaining that some demon was swallowing the sun or the moon, or that some monster was capturing them, and exhorted the people to observe fasts, offer prayers, and give alms for their release, or to beat gongs, drums, and cymbals to scare away the demons. Diseases continued to be regarded as the work of demons, and magical incantations and spells continued to be recited to exorcise them from the bodies of sick persons. These primitive formulas were incorporated in the litanies of the new scriptures. New formulas of magical power, composed by persons credited with the knowledge of occult sciences came into existence. All these spells found their place in the midst of sublime hymns and devotional prayers of the prophets and their disciples. People continued to wear amulets as antidotes to the baneful influence of the evil eye. The clergy

of the new faiths prepared the charms from various objects, as their predecessors of primitive religions had done, and, in addition, utilized the utterances of the prophets for the purpose. Written texts from the sacred books of the prophets added to the already prolific source of making amulets. Believers in the mighty God painted their eyelids in black to escape the dire effect of the evil glance. Witchcraft and sorcery, denounced by the prophets, did not die with their passing away from the world. Magic rites remained in vogue, either for practising magic upon others to wreak vengeance, and to work harm to them, or for counteracting the magic believed to have been practised upon one's self. The unseen and the unknown remained a fruitful source of magical power. The belief in the portentous nature of the movements of the heavenly bodies gained greater strength with the increasing knowledge of mathematics. Its hold over the minds of men and women became more tightening. The prophets had pointed to virtuous thoughts and righteous deeds as making life good and happy. The diviners and soothsayers led people to believe that happiness and misery, success and failure, health and sickness, prosperity and adversity; in short, all the goods and bads of life, are dependent on the movements of the stars. The priests were again ready to bring the service of religion to man's aid. They performed elaborate rituals and offered prayers to ward off the evil influences of the stars. Men and women, along with their priests, professed with their lips abiding faith and trust in the one supreme God, but in practice showed mistrust of his power to protect and guard them. The priest-diviners made the people superstitious, timid, and fatalistic, and drifted with them from the new spiritual religions of service and love to the old formal religions of superstition and fear.

The old superstitious beliefs and practices, discarded by the prophets, thus gained admittance to the higher religions of the spirit, and, with the passing of time, when the knowledge of their origin grew dim, they began to be classed among the productions of the prophets themselves, and secured a permanent place in their bibles. In addition to this superstitious heritage of the past, engrafted on the religions of the prophets, every generation augmented it in its time. Every religion has carried with it more or less the dead weight created by the superstitious nature of its followers. A superstitious structure is superimposed on

the early teachings of the prophets. But so obdurate is human nature that the faithful of every religion have stubbornly refused to argue and reason and have dogmatically asserted that all contained in their Holy Books is of equal prophetic authority from cover to cover. The accretions changed the pristine purity of the religions of the world, and made them different from what they were in their origins, as legends of miracles and marvels grew around the names of the prophets, and made them appear otherwise than they were known in their lifetimes. Their ardent disciples draw lavishly on pious imagination, when they write about them. They speak of portents foretelling the coming of the prophets, the many marvels that attended upon their birth, the various miracles that they performed, and finally, how they were borne mysteriously to heaven by angels when they died. Of all mortals, the prophets suffer the most in this world, both from their foes and friends. The foes persecute or kill them when they are on earth; the friends load their pious memories for all time, after their passing away, with teachings and beliefs, which they neither taught nor held, and neutralize, or even antagonize, their pure pristine faiths.

CHAPTER VIII

RELIGIOUS PERSECUTIONS

Everyone claimed exclusive revelation for his religion. There were more religions than one, and the clergy of every one began to claim exclusive inspiration for its own scriptures, and denied it to those of others. Each claimed that the language of its scripture was the one language in which God conversed with his angels in heaven. Everyone put before the world the name of its prophet as the only chosen prophet of God, through whom alone salvation was possible for man. God, they said, granted his revelation but once, and everyone claimed that his own religion was the only fortunate recipient of divine authority. Everybody asserted that the whole truth was embodied in the Holy Book of his own religion only and anybody, therefore, who uttered anything not in conformity with it only propagated error, and was an enemy of mankind. The followers of every religion that has appeared late in time have claimed finality for their own respective religion, and have hastened to declare that their religion supplements and supplants all former religions. It was the crown and culmination of all religions. Like children fighting over the question of the excellence of their toys, men have been torn into fighting fragments in their futile efforts to prove one religion superior to another.

Religious propaganda by violence. It has always been the pious belief of the followers of some of the great religions of the world that salvation is possible only through their own religions. St. Mark is consequently not alone when he asks his hearers to go into all the world to preach the gospel, and adds that those who believe and are baptized shall be saved, and others shall be damned. Such has been the attitude of the disciples of some of the great prophets. In the highest of their fanatic zeal for their own religion, priests have often regarded the followers of another as devotees of false gods or even of Satan, and, as such, doomed to hell. It is not possible, they

have argued, for those who were outside the fold of their religion to be good or righteous. Misguided zeal and intoxicated devotion for their own religion have moved laymen of aggressive temperaments to join their clergy in acrimonious controversies, and bitter polemics to assert the superiority of their own faiths. These religious zealots have taken upon themselves to vindicate the truth of the dogmas and beliefs of their faith with violence in words and actions. When races have been permeated with such religious frenzy they have flung at each other's throats and have invoked the help of their gods to enable them to massacre as many unbelievers as possible in the name of religion and piety.

When everybody believed that the truth centered exclusively in his own religion, everybody thought that the people outside the fold of his religion erred grievously in not acknowledging its excellence. If one's religion surpassed all others, if it were the only religion ordained by God to be the universal religion of mankind, and, if salvation were possible only through faithful adherence to it, it was the duty of the priests to preach and propagate the faith. Consequently, it became an act of great religious merit on the part of all believers to co-operate in this pious enterprise of winning as many non-believers as possible to their own excellent faith.

But the neighbouring non-believers had similar ideas of the superiority of their own religions and were prompted by equally pious zeal to save the souls of their neighbours. Therefore, everyone tried to convert everyone else to his own faith. Everyone was concerned with the welfare of everyone else's soul, and sought the salvation of one's own soul in thus trying to save the soul of another from perdition. Persuasion was what everyone attempted, but persuasion did not always succeed. There were always some people who were more powerful than others, and they resorted to force. The end justifies the means and here was the momentous question of reclaiming misguided souls. When a child that is suffering in health is given medicine to drink, it refuses to swallow the dose and cries and kicks. It does not understand that the bitter drops are for its own good, and considers its parents cruel, when they hold its tiny hands and feet, force open its mouth and pour the annoying stuff into it.

The child suffers momentarily, but ultimately recovers its health. The parents had the welfare of the child at heart, and they knew better. Similarly, when an organized strong Church, or a powerful potentate takes upon himself to propagate his faith by force he labours under the conviction that he is acting in the highest interests of those on whom he is forcing his faith at the point of the sword.

Marcus Aurelius was himself of gentle disposition and noble character and yet credal beliefs drove him to persecute Christians. Jihads, pogroms or massacres and persecution have disfigured the pages of the history of religions at various times. They have often failed in their object because devout persons have unflinchingly borne all persecutions and imprisonment or faced death with serenity and peace. When the early Christians were thrown to the lions or burnt in the fire, conversion to the new faith grew all the faster, and what Tertullian said of Christianity, that the blood of the Christians was the seed of the Church, has been equally true of other faiths, when persecution has aimed at forcing or suppressing beliefs by fire and sword.

Enforcing uniformity of belief among believers by persecution. When men of rival faiths thus fought for destruction of one another's beliefs and institutions, the followers of no faith enjoyed religious possession peacefully among themselves. The history of every religion is one long struggle between the privileged priestly classes and the men of ardent spirits to whom truth is religion. Such men are burning with the passion for truth-seeking, and they strive to break the heavy shackles of bigotry, to gain freedom of belief.

Religion is the food with which the spirit seeks to satisfy its hunger. Just as every individual is the only judge of what kind of food shall best nourish his body, and knows best the quantity that he needs and the intervals of time at which he should take it, so it is that every individual spirit alone discerns best, according to the stage of its growth, the kind of spiritual nourishment required for its advancement. But man has taken it upon himself to decide what everybody else needs to feed his spirit. Everyone, therefore, prescribes both the quantity and the quality of the food, according to his own predilection, for everyone else. Not content with thus settling the question of the spiritual diet

of his neighbours, after his own likes and dislikes, everyone arrogates the right to force unpalatable morsels down the throats of everybody else.

Among the great religions of the world we find that Hinduism, in its various manifestations, and Buddhism, have been noted for the spirit of toleration. The strongest weapon against the heretics that the Indian religions have known is excommunication. They have never put the unbelievers to the sword or burnt them at the stake. Asoka exhorts his subjects in the rock inscriptions throughout his realm to practise mutual religious toleration. Such a large-hearted toleration has been an unknown virtue with many religions. Christians and Mohammedans see no salvation for persons outside their churches, their righteousness notwithstanding. St. Augustine depicts unbaptized children as crawling on the floors of hell. The theological caste has everywhere demanded absolute adherence from all believers to its dogmatic theologies, and has imposed upon its co-religionists formal creeds after its own patterns. What it gave out was to be believed, and not be discussed. Criticism was held impious and an affront to God himself. It was the monopoly of the ministers of God to think. Everybody else was to bow before them with mental prostration. In such display of intolerance and bigotry, the priests were not altogether without adherents and sympathizers among the laity. Men and women are born with their religion, and bred in their religious tradition, and by the time they grow of age their minds are full of religious ideas which they have neither thought out for themselves nor yet examined. Right or wrong, they have taken them upon trust. They launch upon their lives with their ready-made religious preconceptions, and believe them to be infallible. Vast numbers of people live and die with no opportunity of enlightening their minds. Their religious beliefs are based on blind faith and bigotry. Consequently, they furnish fury and rage to the fanatic zeal of the priests, who, with anathemas and curses, excommunications and threats of eternal damnation, make frenzied efforts to silence the few thinking persons venturing to scrutinize and inquire before they believe.

Whenever priests have been in power, they have endeavoured to enforce uniformity of belief. But it is humanly impossible to enforce uniformity in religious beliefs upon men of diverse

temperaments and of different stages of intellectual advancement. Men of ideals who have outgrown crude beliefs, and consider them incredible, could not even, under compulsion, be made to believe them. Whenever they are threatened with physical violence, those of weak nature show outward conformity, while those of robust nature who refuse to compromise their conscience, revolt from the authority, with the consequent result of bloodshed in the name of religion.

Persecution has become complete whenever the clergy have been a ruling caste, or where religion has been wedded to temporal power. Where the State has arrogated the right to control the consciences of its subjects, its persecutions have been waged for the alleged welfare and interest of its deluded subjects, and to save their souls from eternal damnation. It did not matter if a man was righteous, if he did not conform to the dogmatic teachings of the Church, he was guilty, and was to be treated as a criminal. In fact, there could be no righteousness outside the precincts of the Church, for she alone had the monopoly of righteousness. Heresy became a capital crime. Thomas Aquinas argues, like many an apologist for faiths different from his own, that if society thinks it proper to inflict death penalties on thieves and forgers, who rob men of their earthly possessions, it could much more righteously inflict capital punishment upon those who cheat their fellow-men of their spiritual riches. The Council of Trent decided in the sixteenth century that heresy be stamped out with fire and sword. Heresy was a capital crime in Persia. While living a heretic, it is said, was a demon, and, after death, his soul went to hell, with even the final hope of resurrection denied to it. Mani, the founder of Manichaeism, and arch-heretic according to the verdict of the State religion of Persia, was flayed alive. It was considered to be the duty of the ruler to extirpate heresy, and heretics were compelled to recant and retract, or submit to be committed to the flames. Religion had taken persecution for her handmaid from early times. It did not so completely succeed in arresting all progress of the human mind, as long as it was spasmodic. When it became systematic and organized, its working completely paralyzed man's intellect. Such was the result of the systematic searching out of the heretics which the Inquisition, for example, inaugurated in Medieval Europe.

The history of religions brings out a curious fact that the races and sects that have thus passed through the ordeals of persecution, and arouse our sympathy, do not emerge chastened and improved when they gain their freedom. The moment they find themselves securely established and free in the practice of their faith, they become impatient and intolerant of the beliefs of their weaker neighbours, and set up new theological tyrannies against them. They forget their own plight, when they had to petition, protest, and complain against their persecutors, and adopt the same oppressive and cruel methods of exacting allegiance to their own creeds from others, which their former persecutors had employed against them.

With the growth of enlightenment, the spirit of toleration in religious matters is spreading throughout the civilized world. However, the frequent outbursts of intolerance may be expected to conflict with the forces of progressive toleration. The recent recrudescence of the spirit of medievalism in the American Union, where legislation has forbidden in three states the teaching of evolution, as contradiction to the account of creation as given in the Book of Genesis, is an instance of this kind. The controversy between the Fundamentalists and Modernists is waged from many a pulpit, both in the West as well as in the East. The reaction against free thought in religion introduced by the new learning in the latter part of the last century is stronger in the East, and the religious controversies are conducted with acrimonious zeal. But like reactions against reform movements of all kinds, it will soon have spent its force, and the spirit of toleration will wing its way onward.

CHAPTER IX

SCIENCE CONFRONTS RELIGION

Science is as old as man. It is man's attempt to understand and interpret the phenomena of the outer world and, in its wider aspect, life and its problems. Primitive man's study of the phenomena of nature was not much aided by reason, now his chief apparatus for research. He depended, consequently, on imagination, and propounded naïve solutions for the problems confronting him. In common with the scientist of modern times, he aimed at subjugating natural forces to his own will, and controlling them for his service. However, he had no conception of the law of causation, and peopled the entire domain of nature with invisible personal beings. His mode of dealing with them was to win them over by persuasion or by force. The medium which served this dual function was magic, and with this supposed power, he endeavoured to understand and control the phenomena in the midst of which he found himself upon earth.

As reason developed into maturity, the same matters continued to be subjects for thought and the same problems were cogitated. But the procedure became rational and logical rather than after the manner of the primitive medicine-men and magicians. The exponents of rational methods, known as thinkers, sages, seers or philosophers, sought to obtain wisdom and the understanding of life, and to explain natural phenomena by means of metaphysical speculation, which became their chief medium of interpretation.

Science and philosophy, then, aim at obtaining an insight into the laws of nature and life with the aid of reason. They form the secular basis of knowledge, as contrasted with the religious, by which the great teachers of the ancient world undertook to instruct mankind.

Religion adopts science and philosophy as its handmaids. The fundamental difference between the secular and religious

sources of knowledge is that the first gives through reason what the second claims to impart through revelation. The religious source wins supremacy over the secular, because it bases its authority on divine revelation. As dictated by God, it becomes infallible, and gains finality. It claims to be true for all time and recognizes no growth. The secular knowledge is progressive, and continues to grow with time and changing circumstances. New discoveries in the realm of the physics of nature and the laws of life continue to enrich it. It pursues its peaceful course in subordination to the religious or revealed knowledge. When it becomes conscious of its growing strength, and its representative character of the times in which it flourishes, it comes into conflict with the static religious knowledge. Religion realizes that the value of secular knowledge lies in the fact that it adapts itself to the times and is capable of meeting the demands of progressive humanity. Religion, therefore, as the queen of philosophies and sciences, takes them under its suzerainty, to serve as its handmaids. Their chief function is to explain scientifically the truth taught by religion on the authority of revelation.

Philosophy is religion without revelation. It had thrown its roots on many a soil, but it throve nowhere half as luxuriantly as in India and Greece. Its first home was probably India, and Greek philosophy in its early formative period, according to the Neo-Pythagorean Numenius, drew considerably upon the wisdom of the Brahmans. In India, philosophy did not offer allegiance to religion as its sovereign, but claimed and secured enthronement by the side of religion. Thus it became merged into religion, and Indian religions, in the main, became distinctively philosophical. In Greece, on the other hand, philosophy, upon its high intellectual pedestal, looked with proud disdain at the puerile paganism of the land, and lived its independent life as the queen of arts and sciences and morals. It reached maturity and rose to ethico-religious stature long before Christianity, born on the Land of the Rising Sun, migrated to the Land of the Setting Sun.

Hellenic philosophy gained so great renown in all lands that religion eagerly sought to appropriate its methods. Jewish theology was the first in the field to win it for its handmaid, and, as early as the second century, B.C., Aristobulus is seen courting its association, and later Philo, the great Jewish theologian,

brought it into the direct service of religion. St. Augustine created a philosophy for the Christian Church on a scientific basis, by invoking neo-Platonism in its service. Pythagoras, Plato, and Aristotle everywhere appear as lesser prophets, and the systems of the great Greek thinkers, and their later outgrowths, neo-Pythagoreanism, neo-Platonism, and Aristotelianism, crossed the borders of their homeland and reached Persia which of all eastern countries was longer and more closely in contact with the West. Here the important works of Greek philosophy and science were translated into Pahlavi by the royal command of Noshirvan the Just, at his famous academy at Jund-i Shahpur. When Persia fell before the Mohammedans, the learned Persian converts and Arabs rendered the same works into Arabic, especially during the reign of the tolerant Khaliph Al Mamun. They had already been done into Hebrew and Syriac. When the Crusades brought about the first contact between Christians and Mohammedans, a great intellectual fermentation resulted. Arabian learning helped Europe in rediscovering the great Greek masters who had been mostly forgotten. Averroes held Aristotle as the greatest teacher of antiquity, and commented at length upon his works in Arabic. The thirteenth century opened with the greatest enthusiasm for Aristotle, and St. Thomas Aquinas undertook to harmonize Aristotelian philosophy and Christianity, or natural theology and revealed theology, on a scientific basis. Certain schools of Zoroastrian and Moslem theology in Persia and India utilized the teachings of Hellenic philosophy to meet the demands of scientific knowledge of their times.

So did religion find for a long time that by taking philosophy and science under its wings it was strengthening its own position. As the supreme science of the spirit, it dealt only in spiritual matters. The other branches of study, especially that of science, claimed to discover physical truths. Mankind demanded the solution of many physical problems. It would be weakness for religion to declare that it could not solve questions pertaining to the material world. It would be humiliation, moreover, to allow another agency to solve it independently, and to take all credit to itself. Religion, therefore, put the stamp of its approval on the discoveries of physicists and scientists, which it regarded as serviceable to it. It incorporated current cosmology and cosmogony

into its teachings, and solemnly declared them to be God's further revelation to mankind on physical questions.

Religion thus drew upon materials regarding the working of nature, which were later found to be incorrect. Human history shows that it has often required the work of several hundred years, and the efforts of hundreds of wise men, to overtake an error once it has made a successful start.

The new knowledge that came with the Renaissance in Europe challenged the classic past. The seventeenth century contested Aristotelian tradition. Galileo incurred opposition from his learned contemporaries, because, instead of appealing to the omnipotent authority of Aristotle, he went directly to nature to ascertain facts for himself. Leonardo da Vinci had already expressed the need of explaining natural phenomena by natural causes only. The one object of science should be, said Bacon, to gain dominion over nature through knowledge of natural laws. The method of experimentation interpreting nature according to scientific principles, began to replace physics, based on the magic of the Shaman, or on the metaphysical hypothesis of the philosopher. Science began systematically to divest nature of its spirituality, and its efforts resulted in dissolving the world of spirits and ghosts, and shattering beliefs which man had cherished for ages as established truths.

Religion discovered that it had suffered in its attempt to act as the one universal authority on all questions, spiritual and material. Because, when the scientists of the modern age, better equipped in their researches than the ancients, began to study nature according to the physical causes and events, their discoveries rendered untenable many former conclusions of supernatural and speculative characters. The real issue was between the discoveries of the ancient physicists and their modern successors. But as religion had appropriated many of the chief discoveries of the physicists of old, and had made them integral parts of its structure, it found itself dragged into warfare against science, and its influence suffered serious set-backs in the struggle. The ancients had examined the heavens with the unaided eye, but later scientists discovered multitudes of stars and new facts, with the help of the telescope. Accepting the Ptolemaic theory, which Aristotle had sponsored, with a host of other scientists and philosophers, mankind had believed for two

thousand years that the earth is the centre of the universe, and, that the sun revolves around it. Copernicus and Galileo showed that the earth is only one of the small planets revolving round the sun. This was the first challenge of science to theology. Man lost the cosmic greatness which he had enjoyed under theological teachings based on erroneous cosmology, when it was announced that this earth is an insignificant planet, united with one of countless solar systems, a mere grain, a speck, in the midst of millions of universes which move in boundless space. Science brought the chilling news that on some fateful day, our world, with ourselves and all we prize most, will meet a fiery death, and burn into a chaotic mass. But this catastrophe, so indescribably colossal to our minds, will mean no stoppage to God's universe. It will be noticed not at all in innumerable worlds, except, possibly, as a spot of light, soon vanishing, and leaving all things as they were before. The Christian theologians had measured the life of God's universe by six and the Zoroastrian by twelve thousand years, and had laid out a calendar in which were tabulated events from the first day of creation up to the last day of its life. New knowledge has proved that the world has existed already millions of years and that mankind have lived upon it for no less than five hundred thousand. Priests had pointed to the seven heavens and three hells, vividly portrayed by the Persian Viraf and the Italian Dante, the heavens vaulting one above another as the abode of the righteous after death, and the hells located one below another under the earth as the place where sinners are herded. The fierce light of scientific knowledge disclosed that there were neither vaulted heavens above nor hells below. The sun and the moon had received homage and worship from countless millions of human beings from the beginning of time, but the new discoveries demonstrated that, far from being divinities, the sun was the seething mass of burning matter and the moon was but a dead world. St. Augustine denied the existence of the Antipodes, and the conception of his theological cosmogony did not admit of the fact that there could be men and women on the opposite side of the earth, walking with their feet opposite to ours. Such false cosmological fancies failed everywhere, before the exact demonstrations of physical science.

From early times, belief in miracles was an essential part of religious teaching, presenting alleged exceptional events as the

inscrutable ways in which God manifests his omnipotent will, even in departures from the laws of nature. For ages, in fact, miracles were accepted as the very basis of religion. The modern view was first elaborated by Spinoza, who held that miracles are not above nature, but contrary to nature, and later scientists have concurred in the assertion that the laws of nature are immutable, and can admit no exceptions. Thus, while religion had taught man to think in supernatural terms, science worked for the secularization of thought. No wonder orthodoxy denounced this new knowledge as blasphemous, profane, material, and soul-killing.

The doctrine of evolution revolutionized man's outlook upon life. A new era which has revolutionized man's thought opened during the last century with the epoch-making discovery of the law of evolution. It has enabled man to see things as he had never seen them before, and has given him the proper perspective, previously not possible. It has changed his ideas of the earth and the heavens, of organic and inorganic life, of natural and supernatural objects. It has enabled him to trace the history of tiny atoms and of mighty suns, or, with Herbert Spencer, to formulate the principles of the social, economic, and psychological sciences. The doctrine of evolution, in its wider aspects, reveals a stupendous process of becoming whereby through unknown ages all things have evolved and are still evolving, towards ultimate perfection. It affects the earth that man inhabits, the sun that gives him warmth, the body that carries his life, the mind with which he thinks, the languages that he speaks, the institutions that he maintains, the human qualities that he possesses, the racial traits that he inherits, the habits and customs that he observes, the rituals that he performs, and even the very gods that he worships. For, the fundamental bearing of the theory of evolution on religion, recognized for the first time in the latter half of the last century, is that religion also is subject to the law of growth and decay, that it has changed for better or for worse, that it rose from low to high, unmoral to moral, from savagery to civilization, and that it could often lapse into its primitive superstitious condition.

The Sacred Books forced to lay bare their secrets before the laity. The invention of the art of printing made the Sacred Books accessible to the common people, despite the

stubborn opposition of the clergy. These great books were regarded everywhere as divine, to be revered and worshipped. Inquisitive minds demanded their study as human books. It was declared impious to criticize and interpret them after the manner of ordinary writings. Men of emancipated mind began translating books, said to have been written in celestial languages, into dialects understood by the common people. Priests interposed violent oppositions, but the reformers persisted, until all seals upon the sacred scriptures were broken.

It need not be supposed that in their opposition to new knowledge, priests were actuated wholly by resentment at the loss of their prestige. They did not persecute merely because of the selfish desire of avenging themselves upon those who demolished beliefs which they had long taught as infallible truths. Their pride, no doubt, was seriously hurt, but they were honest in their opposition, and sincerely considered the new ideas as both wrong and harmful. They could not tolerate discussion and examination of their doctrines, hence they closed the gates of the mind against the intruders, and fought hard to destroy them.

Infallibility of the churches of the world controverted. The priesthoods of all religions have claimed infallibility for their respective churches. The student of new knowledge began to study these great religious institutions, and found that, like all other human institutions, the churches had developed step by step through long series of antecedent institutions and events, both good and bad, right and wrong, beneficent and baneful. An infallible church could be good only, it could never be bad, it could ever be on the right and never on the wrong, it could unfailingly shower beneficence, and on no account cause harm. The history of the churches of the great world religions, however, has shown that, even while they have been potent forces of good to mankind, they have been also the prime sources of schism, sectarianism, strife, and slaughter. Every religion has been rent with schism and split into conflicting sects soon after the passing away of its founder. A debased priesthood has often traded upon the ignorance and credulity of the people, and dragged them into superstitious degradation. Religion is truth, but, in the height of their bigotry, the churches have often feared truth and have held earnest truth-seekers as their enemies. Freedom of faith is the veriest first right of every human being, but the

churches have stubbornly refused to recognize it in the noblest of men and women, and have remorselessly cast them out, persecuted them, and killed them. Churches long upheld slavery in almost all parts of the world, and in India they condoned and commended for four thousand years the mischievous idea of the stain of birth clinging to human beings, so that today there are to be found some fifty millions of people who are held down in dirt and degradation and condemned to a life of servitude, ignorance, and misery. They had, moreover, sanctified and blessed the cruel custom of the burning of the widows on the pyres of their dead husbands, and when the British Government, guided by the barest principle of humanity, abolished the age-long practice, priestly pundits led an insensate opposition to the reform by quoting chapters and verses from the sacred scriptures in defense of the practice. Christian Europe burned thousands of innocent women as witches up to two centuries ago. Inhuman observances, bloody sacrifices, indecent songs, immoral rites, and sacred prostitution, in the name of religion, have been so deeply rooted among several peoples that the practices still linger in many parts of the world, and their adherents still offer stubborn opposition at the attempts of reformers to abolish them. Religious symbolism has decorated temples with carved human figures of indecent and perverted description. Such have been a few of the results revealed by study of the origin, growth and decay of the churches of the world, on the basis of evolution.

Theologians have seldom resorted to argument, but they always asserted on authority. They have led people to believe on faith, whereas those born in the new age insist upon inquiring and scrutinizing truth, and have discarded all that is not in accord with reason. The churches argued that the dogmas and doctrines, traditions and creeds, represented the truth revealed to the prophets and their immediate successors. These were infallible, because they were supernaturally conveyed to their recipients by God. The newly learned looked to everything from historic perspective, and have learned on the basis of accumulated facts that the theory of infallible churches is untenable.

Infallibility of the scriptures of the world controverted. The science of comparative religions has shown how the worship of some local divinity has often influenced the religious rites and beliefs of neighbouring tribes; or how the practices of primitive

heritage, discarded by prophets, have persisted in the systems claiming to follow them. Critical scholars adopting the method of scientific interpretation of ancient sacred books, known as the Higher Criticism, undertook to interpret religious systems in their proper historical settings, and declared that books credited to divine inspiration were as much the outcome of evolution, during the protracted formative period of every great religion, as were the churches themselves. Philology, or the science of languages, enabled the scholars to tabulate the texts in a chronological order, and like a geologist dealing with the strata of the rocks, to point out from textual and linguistic evidences the different layers of thought in the sacred books.

The Bible of no people, it was discovered, is a single book, but rather a collection of books, interwoven by time; a literature, in fact. It contains not only the teachings of its prophet, but also records the religious experiences of his immediate disciples as well as of his followers who lived long after him. Thus, it has been shown that the various writers had attacked the religious, ethical, and social problems of their times, in the light of the learning available to them. They could not be expected to determine and solve the problems of all times, because in no two ages are these problems equally alike in every way. The world is growing, society is growing, and life is growing. Growth means constant change of conditions and circumstances, happenings and environments. The solutions and findings of one age cannot, therefore, be equally applicable to another age. No bible, moreover, has remained sacred in its entirety. It has contained much that is merely secular and profane. Side by side with lofty moral and profoundly philosophical ideas, there are to be found in these vast literary warehouses garnered theological non-essentials, gross superstitions, narrations of events, happenings, doings, likes and dislikes of people, records of customs and practices passable in the early stages of society, but cruel and immoral to modern minds, crude ideas of the physics of nature, fantastic accounts of the rose bowers, and jasmine groves of Paradise, and of the gnawing of scorpions and snakes in Hell, and miscellaneous beliefs and prejudices of peoples in their evolution from barbarism to civilization. Books brimming with such imperfections could not be infallible. Their devotional thoughts, sublime ideals, lofty morals, and eternal truths the men of the

new age are eager to treasure as priceless boons, although they favoured dropping traditional errors which they had outgrown.

The apologists seek refuge in allegorical explanations. From very early times writers upon religious subjects have resorted to the artifice of explaining and interpreting religions allegorically, to meet the attacks of sceptical criticism. The main contention has always been that the scriptures of the world are always written in a way as to convey twofold meanings, the one to be gathered on the surface of the texts was for the generality of readers, and the other or deeper was meant for the initiated. The Sophists and Stoics had employed the method in interpreting Greek mythology. Philo of Alexandria, the great Jewish theologian of the first century, spoke of the literal and spiritual meanings of the Hebrew scriptures as their body and spirit. As the masses could not comprehend the deep spiritual significance of the sacred writings, God gave his revelation in such a manner as to hide the kernel in the outer shell. A few years later another Alexandrian theologian, Origen, the founder of Christian theology, wrote that the eternal gospel reveals itself to the spiritual readers alone who can penetrate into the inner contents of the scriptures, the majority coming in contact with its fleshy part only. Theologians in India and other eastern countries have likewise maintained that the sacred texts veil the inner truth which only the adepts who have spiritual insight can discover.

In answer to the scientific onslaught upon dogmas, the modern apologists similarly adopted the method of allegorical interpretation and invested legends and myths with mysterious significations. They ascribed a double meaning to every line of scriptures and alleged that, whereas the surface meaning depicts the texts as commonplace and as dealing with mundane things, there is some esoteric truth hidden beneath them. They made indiscriminate defense of superstitious usages, primitive ideas, historical errors, and textual discrepancies. They saw history in legends, facts in fiction, and reality in visions. They attempted to recast their theology in a scientific mould by grafting modern scientific theories on traditional dogmas. With every new discovery in physics, biology, and chemistry which interpreted the nature of life and of natural phenomena in a new way, they made fresh concessions to the material science, thus endeavouring to

accommodate religion to the demands of the newer knowledge.

Magical incantations and spells of primitive times, as we have already noted, had been embodied in the prescribed prayers of some great religions, and been rated more highly efficacious than the hymns of real ethical and devotional value. The apologists of the scientific age ascribed, in the name of science, a cosmic force of indescribable potency to the mere mechanical incantation of the spells.

Such efforts on the part of those who earnestly laboured to save ancient scriptures from the onslaughts of the reasoned criticism of modern learning comforted the illiterate and confirmed the predilections of those among the educated classes who are temperamentally superstitious and inclined toward belief in the miraculous and mysterious; but awoke ridicule from those capable of clear thinking, and possessed of historical perspective and critical acumen.

Struggle between the dead languages of the scriptures and the living vernaculars. We have seen that the languages in which the scriptures of different religions were written were believed to be celestial. In the case of several peoples, the ancient languages of their books had fallen out of use. The knowledge of these dead languages which gained more in sanctity because they were dead, remained confined to the learned among the priests. The laity as well as the illiterate priests continued to recite on faith their prayers in languages of which they understood no word, as is the case even to the present day. Men and women educated in the new knowledge refused to offer their prayers in unintelligible tongues, which could inspire in them no devotional fervour or incite to ethical ideals. The priests of such religions declare that prayers in any vernacular are no prayers at all, and that the only languages in which God hears and accepts prayers are those in which the faiths originated.

Man has long fought over syllables and syntax, forgetting that the real prayer which brings man into intimate relationship with God is not necessarily articulate. When the spirit feels a longing to commune with God, prayer has already begun. The motive, sincerity, and concentrated thought are more essential in any true prayer than the sound or the form of words. Man may roll out a hundred words a minute of a prayer, when his mind may be roaming in some distant field in pursuit of some profane

object, and the spirit within may be slumbering. Man may offer his prayer in the language of his pious thoughts, when his mind is attuned to God, and his spirit is wholly occupied with the one idea of communing with him.

Cultured humanity drifted away from its religious moorings. Men and women of learning with whom the pursuit of truth had become a passion revolted from the authority of the Church, flouted dogmas, and grew indifferent to the religious formalism of the times into which the spirit of religion had ceased to breathe. The kernel of religions was so obscured during their long lives by the heavy growth of formalism that this superstitious structure turned out an easy target before the shafts of new ideas. The inroads of indifference to religion were unprecedented in human history. Individual sceptics there had been in all ages, and in all countries, but now, for the first time, mankind was confronted with the situation of finding thousands of men and women in every civilized country living their lives without religious affiliations. Science cut from under their feet the ground of faith, on which they had stood for ages, and plunged them into the abyss of doubt and unbelief. The Church could no longer enforce submission to her authority by persecution or by threats of excommunications. Happily for mankind, those days had ended. She carried on offensive and defensive wars against new thought or science, but her fight always proved disastrous to the claims of traditional theology.

CHAPTER X

BACK TO RELIGION

Rationalism fails to satisfy the hunger of the spirit. Pre-historic man acted on impulses and his religion, as we have seen, was all emotion. As reason gradually unfolded, it undertook the task of regulating unbridled emotions. It was the function of reason to shape and direct, control and clarify emotional religion. And reason has continued to do its duty of fighting emotional extravagances and sentimental vagaries in every religion. It has prescribed boundaries to religion and has made creeds and covenants, theologies and philosophies for it. It has tried to make religion a matter of knowledge, where it was wholly a matter of feeling.

But, with the opening of the new era of reason in our own times, its ardent votaries claimed exclusive sovereignty for it in the domain of religion. The religion of feeling was declared to be weak and childish, and every religious experience based upon emotion was discarded. The religion of reason, or rationalism, was hailed as the coming religion of the cultured classes during the latter part of the last century. But it was not to be. The beginning of the twentieth century opened with a reaction against it. People declared that they found it cold, insipid, and lifeless. Emotional religion was personal, whereas rational religion tended to become impersonal. The feeling man is religious, but the knowing man is not necessarily so. The fact is that neither emotions nor reason can singly hold sway in man's inner life. Exclusively emotional religion suffers from the surfeit of religion, as altogether rational religion from the dearth of religion. An evenly-balanced, harmonious, and symmetrical blend of the two gives true religion.

Materialism is too desolate and dry to meet man's higher demands. This world, or the world of matter, we have seen, was rated inferior by all religions to the next world, or the world of spirit. Some religions had designated this world as

unreal, shadowy, illusive, and even evil. With the opening of the modern period of human history the people of the West began studying the material world with unprecedented zeal. The results accomplished have been beyond all expectation. Nature began to yield her secrets, one after another, to man's dogged pursuit and indefatigable research. The wonderful discoveries and inventions which followed in steady succession vastly augmented man's knowledge, added incalculably to his wealth, and enriched his living with unprecedented comfort. The other world had never been known to shower gifts in such a tangible form, and in such a copious manner. No wonder, then, that this world, previously so belittled and despised, should rise suddenly in man's estimation. The other world had always held out promises, but this world was actually paying, and paying prodigally, in a hundred good things of life. Man grew vehement at religion, and accused it of depriving him so long of the bounties of this world, by discouraging and obstructing his endeavour to unravel the secrets of nature.

The new knowledge, or science, was boldly compared with theological tradition. But since theology, as a rule, had supplanted religion in its pristine purity, and had passed as religion, the warfare was waged, in reality, between science and the accretions upon religion, rather than religion as a fundamental human impulse. In its crusade against the superstitious overgrowth of religion, the new knowledge has always triumphed as should have been expected.

But science, based on the foundation of its discoveries in the realm of matter, erred when she undertook to explain everything in terms of matter alone and to the entire elimination of spirit. Like Mephistopheles teaching his pupil to divest the living being of his spirit before studying him, science exorcised the spirit from life and gave a mechanistic view of it. The enthusiasts of the new knowledge, engrossed in the enchanting materialistic naturalism, conceived of matter as self-sufficient, requiring no creative spirit, no God. Thus spirit was regarded as a fiction. Man, shorn of his spiritual element, dropped to the level of the animal, with no prospect of rising higher in the scale of existence. He could be an intellectual animal, not a moral animal, much less a spiritual animal. It is man's spiritual nature,

his potential capacity to drop his animal vestiges and become an angel, that differentiates him from the animals. But materialism denies the spiritual side of life. Man's evolution is to continue as it does in the brute world. The survival of the strongest, in the ruthless struggle for existence, is to be the governing law with its attendant result of selfish exploitation, class hatreds, and racial rivalries. But man's destiny is onward, away from his primitive animalism. Moral and spiritual forces alone could enable him to advance to that higher state which is his sole prerogative.

The materialism of the last century neglected to satisfy the innate need of the spirit, and brought it to the verge of starvation. The spirit cannot be starved to death, for it is immortal.

In quest of religion. The spirit hungers for religion, for it is its nourishment. It revolts when it is refused this spiritual food. So has it revolted in our own times. All revolts are blind and unbridled, and, so also, the revolt of the spirit started with unbalanced fervour. Men and women who have lost religion now want it back. Yet, somehow, they find that they have lost the former aptitude for faith. They long to revive it, but they find that their hearts do not glow with former religious enthusiasm. Doubts and disbeliefs have made their hearts icy cold and have left them disconsolate.

Revivalism always creates a high idealism. A passionate longing for some religious panacea wells up into the hearts of people and a resurgence of interest in supernatural matters is evidenced among them. It leads to a purer type of ethical religion, or tends towards a revival of ritualism and mysticism in religion. In its exaggerated form it tends towards religious hysteria, which spends its force in pseudo-scientific and occult movements, hypnotic trances, auto-suggestions, telepathy, table rappings, seance manifestations, and in religious charlatanism. Human life in all its phases is an incessant experimentation with new theories, new ideals. Religious revival sets men and women of different temperaments working for a fresh adjustment of religious values to the demand of the spirit of the times, and there are naturally diverse types of religious movements coming upon the surface and struggling with one another to win the adherence of ardent spirits hungering for faith. In the midst

of a keen struggle for survival among various types of religious experiences is emerging a religion applied to life and its multifarious problems.

With the exception of Confucianism, all religions regard the interests of the next world more highly than the interests of this one. In the present reaction towards religion, it is considered by a vast number of people that, if religion is to exercise a potent influence upon the lives of men and women, it should concern itself more fully with man's earthly life. It should influence life more closely by associating itself with the various problems that intrude themselves upon our attention. Religion, it is thought, should not lead a detached life of its own and divorce itself from the social and economic sides of human life. It is its proper function to influence and shape the secular activities of life, rather than to prepare merely for a future existence. It has to inspire and stimulate man's activity for physical health, sanitary housing conditions, popular intellectual advancement, co-operative movements, social reform, and ameliorative work for the betterment of the poor. A contented and healthy life is indispensable to righteousness and spirituality. Secular welfare and spiritual well-being are inseparable.

There is a strong tendency among the ministers of reformed churches everywhere to make religion applicable to man's life upon earth; they are attempting to influence and solve the social questions of the day in the light of religion. They are inviting laymen of eminence to speak from their pulpits, and are labouring to provide attractions of high class devotional music, or are utilizing the service of motion pictures that are likely to stimulate religious interest. Secular newspapers are devoting more space to topics of a religious nature. It is probable that the present religious upheaval may turn out to be merely a passing phase of religious emotion soon to relapse into indifferentism. Religion has undergone decline and degeneration, and has been followed by periods of revival and regeneration. The present reaction may prove such an evolutionary phase of religion, but the hopeful sign is that it is increasingly dawning upon the newly enlightened mind that, even in its emancipated condition, it cannot live without religion.

Religion of prayer is a psychological necessity for mankind. During the historical period of their lives upon earth

men and women have prayed individually and nations have prayed collectively, according to the needs of their times. Everyone has experienced different effects of prayer according to temperamental peculiarities. Between a farmer who in his innocent way hopes to impose his will on a supernatural power, demanding changes in the natural course of events, to suit his individual needs, and a mystic praying selflessly, without demanding any specific boon, there have always been various types of men and women, who have prayed in various ways, seeking satisfaction for as many diverse demands. The outstanding feature of the religious life of mankind during past ages is that, as a general rule, man has always prayed.

Faith is an indispensable adjunct to prayer, and modern man is losing faith. There are many who still pray because they do not doubt the efficacy of prayer; there are others who pray from habit, or just because social convention demands it. There are many, also, and their number is continually growing, who never pray, because they have lost all faith. Some may occasionally lapse unconsciously into the mood of praying, under stress of circumstances, but on the whole prayer does not form part of their daily lives. In giving up prayer men and women are confronted with the loss of an inexhaustible source of solace in their sorrows, as well as of an indescribably strong incentive to the higher life.

Man lives in an imperfect world and struggles under limitations. In the midst of noble qualities and sublime virtues, there are hatred and strife, envy and malice, arrogance and greed, vice and sin, sorrow and suffering, pain and death. Man cannot always live with cheer and a smile on his face. The world seems often to be giving away beneath his feet and everyone in the world seems to fail him. Unmerited wrongs and injustices at times darken his life, adversity breaks him, thick darkness of sorrow and gloom broods over him, life loses its value for him, and becomes a living death. When he loses his peace of mind, when his spirit sinks within him, and he plods his weary way, all forlorn on this wide earth, and is cast down by the sense of his utter helplessness, the average man feels the need of some extraordinary solace, some support, some guidance. He longs instinctively to unburden his anxieties and cares upon some power superior to himself, and seek succour from it. Sudden disasters throw

him on his knees, and he feels dependent on a higher power, and earnestly desires that it may grasp his hand and lift him from the ground.

Man is an erring mortal. He sins in thought and word and deed, he grows remiss in the performance of his duty, and falls a willing prisoner in the shackles of his misdeeds. The burden of wrong weighs him down, he feels compunction for his misdeeds, and, when he finds the gnawings of his conscience unbearable, he turns his steps to his God with a contrite heart and a penitent mind, imploring compassion on himself, praying forgiveness of his iniquity, strength to stem the temptations of the flesh, to weed evil thoughts from his mind, and purge his heart from sin. Prayer such as this offered from the deepest depth of the heart begets emotional exaltation and true religious fervour, creating a strong desire for improvement. A gleam of sunshine steals into the dark recesses of his heart, and leads him to the path of righteousness. Prayer is a great discipline for man. In the first place, it demands the surrender of man's self to a higher power, be that power a personal God or a high ideal visualized by the individual. It is a striving, a seeking for something beyond man's weak self, higher than himself, a will, a power, a strength, an ideal which man does not possess, but longs to attain. It brings about an inner transformation in man, calls forth higher emotions, evokes a strong will, lifts his mind from fleshly concerns to spiritual objects, and purifies his heart. It creates and nourishes ideals in the mind, and inspires man to work for their realization. The savage bows before idols made by his own hands and asks of them earthly goods. His civilized descendant concentrates upon the godly ideals rooted in his mind, and endeavours to conform himself to the likeness of God.

CHAPTER XI

FROM RELIGIONS TO RELIGION

Man's interest in religion is perennial. The religious instinct is innate with man. Religion has played the most important part in the evolution of society. Sloth and filth and vice have fled away wherever backward races have been led to embrace higher religions, and been shown better types of living. Religion has revealed to mankind the larger life of the spirit; has inspired literature, music, drama, architecture, and all the finer arts; has consoled the distressed, cheered the despairing, subdued the pride of the arrogant, curbed the rage of the tyrant, and softened the heart of the cruel. Each prophet has heralded the dawn of a new era. He has stirred peoples from the depths of their hearts with enthusiasm for great achievements. The manifestation of his noblest virtues, and the high excellence of his character have moved countless thousands to develop in the lines of moral achievement. The lives of the prophets stand out as shining examples for all time. The founders of religions have created ideals for man's guidance, shown him the path of life, and given him his God, a tower of strength to lean upon. Voltaire rightly said that, if religion had not taught the existence of God, it would have been necessary for man to invent him.

Religion has continued to change its form of expression with the growth of man. The history of religion bears testimony to the progressive evolution of religion from fetishism to polytheism, and from polytheism to monotheism, from magic rites to ceremonial rites, from ceremonial rites to ethical concepts, from formal religion to the religion of spirit, from the religion of fear to the religion of love, and from the lowest form of belief to the highest.

Traditional religion claims to be complete in all its details, with its dogmas, creeds, and rituals, fixed for all time to come. Tradition is static and dead, but religion is dynamic and living. Religion is the life of the spirit, and growth and movement is

the very nature of life. Our faith, in its entirety, is not the same as that of our fathers, nay, the faith of any man of mature age is not the same as that of his childhood. Our religious experiences vary at different periods of our lives, and a lifeless religion cannot satisfy their diverse demands. There is no limit to man's intellectual advancement, and his concept of religion is ever advancing also. His attempt to conform his religious ideas to his growing intellectual demands is incessant. The idea gradually spreads that it is wrong to judge a man irreligious, when he throws off the cramping shackles of traditional religion, which has fashioned idols after its understanding and demands their worship from coming generations. Man has done with idols of all sorts, either made of stone and wood or of the mind's creations. Man worships ideals and his religious ideals will ever evolve to be higher and nobler.

As the individual grows intellectually and morally, his concept of God, likewise, continues to grow. Among the numerous types of god-ideas which mankind has evolved at various stages of its religious progress may be mentioned the early gods of nature, with human feelings and passions; the popular gods of the masses, interested in the affairs of their votaries; the almighty creator and ruler, or the one personal God above all gods, who answers prayers, bestows favours, renders help, befriends man in the hour of his need, stands by him in danger, comforts, consoles and heals; a metaphysical abstraction, like the impersonal Brahma of Indian philosophy, and an abstract ideal of goodness or wisdom or truth or holiness, beauty, or perfection. The aggregate of all moral values is God, wrote the Alexandrian theologian, Origen, in the third century of the Christian era. The aggregate of ideals, immanently inspiring and ennobling man, is the concept of God that is gaining the adherence of vast numbers today.

Religious progress is not simultaneously universal. Just as civilization has reached today a wider circle of humanity than ever before, yet there are countless people still living in the various stages of barbarism and savagery, so there are various grades of religious consciousness. A worldwide progress in education and civilization is yearly emancipating vast numbers from the primitive religion of fear and magic. Though they are the most potent factors that urge religious evolution onward, human

temperament is still the final arbiter in shaping man's religious creed. Cultural advancement, under the decisive influence of temperament, may produce many varieties of religious types, ranging between ultra-orthodoxy and ultra-heterodoxy. There are always men and women who, despite their cultural advancement, remain children religiously and never grow to religious maturity. Primitive religion was rooted in the fear of the supernatural and such people can never divest themselves of this primitive fear. Their learning does not disturb them with doubts about the miraculous and mysterious in religion. They continue to believe complacently in the vicarious efficacy of prayers and rituals performed by priests, as a means of procuring them religious merit. They base their conduct upon the hope of a paradise of sensuous pleasures and upon the fear of a hell of burning fire and venomous creatures. Their cultural gain furnishes them with all the more powerful weapons of defense of their orthodox faith and of offense to combat religious reform. They use all their learning and logic in obtaining a longer lease of life for obsolete ideas, superstitious beliefs, and obnoxious practices, by investing them with pseudo-scientific meaning and justifying them with fanciful interpretations.

On the opposite side there are persons of liberal views in religion—and their number is daily increasing—who do not view things pertaining to this world with reference to the future life, as did their fathers. They dedicate their lives to the betterment of the world which they inhabit, and in which coming generations are to live. They do not seek immortality amid the angels in heaven, but in the midst of mankind upon earth. They do not long for a heaven as a visualized etherial realm with joy of this world magnified and sorrows eliminated. Nor do they fear a hell of fire and brimstone. A geographical heaven and a geographical hell have ceased to exist for them. They do not crave for rest and peace in heaven for their souls, to reap the merit accumulated during life upon earth, like one who looks to the period of rest, when he retires in old age on a pension, to enjoy the savings of an active life of hard toil. Plato has said that human beings enter into commerce with gods and bargain over holiness. They give offerings to gods when they sacrifice, and, in return for what they offer, ask boons, when they pray. Men and women of advanced views in religion believe that, apart

from their value as aids to devotion for persons of emotional temperament, rituals provide no medium for winning religious merit, or for securing absolution from sin for those who order their performance. Neither do they believe in the petitional significance of prayer. They look with amazement, mingled with pity, at their neighbour rocking rhythmically, while mumbling forms of words, which are not real prayerful compositions, and are in a dead language. Prayer for them now lies in the thinking of virtuous thoughts and a whole-hearted endeavour to approximate the highest ideal of goodness, or God. Michael Angelo says that "art is the purgation of superfluities," and persons of liberal views in religion demand that religion should be cleared of the accretions that have polluted its pristine purity.

Between such extreme types of religious convictions there are numerous varying degrees of belief that struggle for survival among mankind. An ideal religion will ultimately emerge from this maze of religiosity. But it is not the work of a millennium, or even of ten or of twenty, in the endless period of time that mankind has yet to live upon the earth. Progress, however, is incessant. Forward is the march of the faithful forces, and backward though at times they may be hurled by the superstition of the ignorant and the bigoted fury of the fanatic, yet never retreating and ever advancing, never routed and ever recouping, never despairing and ever hoping, onward and onward will be their steady progress.

We are growing genuinely more religious. The modern age is generally supposed to be irreligious. We are so accustomed to associate religious life with other-worldliness, ascetic practices, the belief in the efficacy of vicarious prayers and ceremonials, as a potent means of winning religious merit for the living and of securing better conditions for the dead in the next world, with the faith in the power of the priest to absolve us from sin, and with the supernatural aspect of religion in general, that those who cease to subscribe to such beliefs are termed irreligious. The complaint is heard everywhere that the pews in churches remain empty, because people prefer motor drives or exercise on the golf links, to attending churches. The habit of church-going is undoubtedly declining, but all who do not attend the churches are not running after mere enjoyment. An ever-increasing number of such persons seek their spiritual satisfac-

tion in the performance of humanitarian work and rendering ameliorative service. Their religion is the gospel of social justice and the perfection of human life upon earth. Religion is the realization of the larger life of the spirit. There is to be seen wide-spread manifestations of spirituality in the individual and national life of our day. The observance of the laws of life dictated by the spiritual self of man is religion, and, judging by this standard, modern man is religious.

A large number of persons who may not attend the churches read more of religion, and know more of its origin and history, or are more familiar with the fundamental teachings of all great religions of the world, than are those seen regularly in religious congregations. They derive their moral and religious inspirations from the pious thoughts garnered in the literatures of the world, now made easily accessible to all. Simultaneously with the complaint of growing irreligion, we find also a general revival of interest in religion, as is evidenced by the fact that an increasing number of books upon religious subjects are published, and that the newspapers devote considerable space to religious subjects.

Morality has throughout the ages sought religious sanctions. It has been so closely identified with religion that it has given rise to the belief that it has originated from religion. It has acquired the supernatural halo of traditional religion. The new knowledge, as we have seen, has shorn religion of its supernatural sanction. The basis of morals has likewise come to be believed as social instead of religious. Morality is man's duty to man. Ethics is the code of rules and customs and conventions that regulate human relations. The main spring of human conduct is self-interest. As a social unit, man recognizes certain conduct as conducive to mutual welfare. His accumulated experiences form his ethical code. The experience of his life has taught him that honesty, faithfulness, friendship, generosity, forgiveness, temperance, practised in his dealings with his fellow human beings, contribute to the peace and happiness of all. These qualities became standardized as social virtues. With the breakdown of the supernatural background of morality, it is feared by many that morality itself will break. There is no sound reason for the popular belief that people were more moral in the past than in the present. The moral wrongs and iniquities which St. Paul

condemns were deeper and more menacing than any that are known in our day. The world has always had its Babylons, and so has our present age its own dark side in morals. But it is not darker than in previous periods. It is true that there is a weakening of belief in the supernatural authority of morality. Man protests against restrictions upon his conduct and demands freedom for self-expression. With Marcus Aurelius, he believes that he should be moral by his own free choice and effort, and should not be made moral by force of outward compulsion. There is no shame greater than the shame one feels before oneself, says Pythagoras. There is no form of immorality observed in modern society that was not prevalent among the ancients, but there are many forms of immorality, like concubinage, for example, which was for long ages sanctioned by religion and upheld by custom, and many other vices which modern society, with its growing sense of superior morals, has abolished entirely. Conceptions of morality have varied among different peoples, and at different times. What one people has condemned as immoral has been held commendable by others. The institution of polygamy is an instance of the kind.

Supernatural sanction for morality increasingly loses its hold upon modern man, but he is growing steadily more self-conscious morally. With his changed ideal of the basis of morality, it is true, man does not base his actions on the hope of reward and the fear of retribution in the next world. But his sense of duty in this world, of his responsibility towards the ethical values of this life, and that of his loyalty towards the society of which he is a unit, have become all the more keen. The new ideal of the social basis of morality teaches him to be loyal, dutiful, and serviceable to mankind. And one who faithfully and devotedly works for the betterment of humanity and the perfection of life in this world, according to his or her growing personal spiritual experience, is religious. Personal religion is more genuine than institutional religion.

The universal religion. We have seen how religions of distinctive dogmas, beliefs, and rituals have vied with one another for preeminence. Religion is righteous living, and the religion of righteousness has all humanity for its following. Quoting with approval, the Arabian thought of his day, Roger Bacon wrote in the thirteenth century that morality will form the common ele-

ment upon which the universal religion will be based. Moral life, virtuous life, righteous life is the one common goal of all religions, and mankind is advancing toward this. The sacred books of all religions of the world are brought within the reach of the enlightened humanity in readable translations. This priceless heritage of the religious thought of the world is man's most cherished asset. It belongs jointly unto all. Dogmas and rituals in religion are divisive. As they recede in favour of morals, religion will work for unity.

The priests of different religions have run a competitive race to display their respective religion as the one coming universal religion. The fact will dawn, slowly but surely, upon priestly minds that, as every religion has its dogmas, creeds and rituals, which tend towards sectarianism and segregation, it will never be possible for any one particular religion to secure uniformity of belief and practice through its agency. The Christian missionaries have still for their object the evangelization of the world in the name of Jesus, and Islam is out to conquer the world for Mohammed. These dreams will not be realized in either case. But they are useful dreams for the good of humanity. Religion is the great, potent force that can reclaim backward races. There are still millions of savage and barbarian peoples who require the helping hand of any uplifting agency. Moreover, religious propaganda in our day is carried on in a peaceful and persuasive manner, and cannot resort to violence as in the past. The sooner, therefore, that backward races are brought to a higher level of life, the better it will be for the general religious progress of mankind.

The process of bringing the most distant parts of the world together which has already begun, will more and more bring races and peoples face to face. Every race will increasingly affect and influence every other race, intellectually, morally, and spiritually. Cultural ideas and religious ideals will no more remain the exclusive possession of any race or organization. They will become intertwined and interspersed, and will permeate everywhere. Religious ideals, apart from men and women who claim their ownership for themselves, are creedless and colourless. However watchfully they may be guarded, they elude the grasp of their zealot owners, and cleave unto those who aspire for them. Thus will religions continue mutually assimilating and absorb-

ing the best that is embodied in every one of them. A synthesis of all that is best in all religions will form man's future religion and mankind will not find it possible to think in terms of this or that religion but only of Religion.

Guru Nanak, the founder of Sikhism, said there were no Hindus and no Mussulmans, and so the blessed prophets repeat from the ethereal heavens that God knows his children, not in divided groups with differentiating religious designations, but as one great human federation, united in God's universal religion to come.

MIND IN EVOLUTION

CHAPTER XII

LANGUAGE

The evolution of articulate speech. In common with animals, man in his earliest stage could shout and shriek, but he could not speak for he had no speech. His calls and cries produced different sounds according to the different sensations passing in his mind. If he felt the pang of hunger, he expressed the sensation by a certain sound, and when fear suddenly took him at the approach of a wild beast, he uttered a different cry. The several sounds thus made gave general and recognizable expressions to the sensations which occasioned them. But man is a thinking animal and the stream of thoughts struggled to find adequate outlets.

Men began to substantiate their crude effort to communicate with one another by means of the tongue, by the dexterous use of the hands and fingers and face. He made use of his hands to make certain signs and motions to give meaning to his sound, and made facial expressions to convey his message. This novel speech, by means of gestures and signs, preceded the speech of the tongue, and considerably helped man to convey his wishes to others. It had, however, its drawback. It could not be used at night because signs and gestures could not be observed in darkness. It required incessant effort and long struggle before man was finally able to develop articulate speech and communicate his thought with the word of mouth.

The discovery of the alphabet. With the growing development of the language, man began to co-ordinate his thoughts and formulate his ideas. This accumulation of thoughts and ideas and the experience of many minds, the growing tradition, continued to be orally transmitted through long ages. Crude attempts began to be made to record this tradition on stone or clay. Writing was unknown, but it was easy to attempt drawing, and people began making pictorial representation of things. Then arose a type of picture-writing which recorded man's thoughts and ideas.

Thus through painfully slow process man attempted pictographs, and ideographs and hieroglyphs, to indicate sounds or words by figures of animals, plants, and other objects. After tedious work of long ages, man came by several stages from the drawing of pictures to record thoughts, to the use of distinct letters to represent separate sounds of the human voice.

The art of writing. Written records preserved tradition in a much more fixed and accurate condition than the oral. It became possible for peoples living at great distances apart to communicate their thoughts. The invention of writing thus greatly facilitated the interchange of ideas and promoted learning. Writing for a considerable time remained the privilege of a very limited class of priests and scribes. Improvement in writing materials and the general advancement of mankind have steadily augmented the number of men and women who can write.

Man inscribed his writing with a nail on moistened clay, which was afterwards burned hard, or wrote with hand on long strips made of the stems of reeds called papyrus and rolled the scrolls on round sticks, or wrote on ox-hides until, at a later period, he learned to manufacture paper. The scribe began his work with reeds and goose-quills, and slowly came to the use of metal nibs, whereas his modern successor handles a fountain pen which does not trouble its wielder to feed it at every half a minute with writing fluid. The writer of early ages dried his writings with a sprinkling of sand or by holding the paper under the sun or over the fire. The present day scribe need only put a sheet of blotting paper to accomplish the same object. The writers and copyists wonderfully developed the art of penmanship. The writer of today, who operates a typewriter, can work faster and better than any penman.

The art of printing. However legibly a scribe may write, he could copy only one manuscript at a time. He was thus very expensive and his work was a luxury which only very few could afford. It could not reach the vast public. The art of carving figures and letters or words on wooden blocks and reproducing them on plastic clay or engraving them on cylinders, seals, and signet-rings was practised by various peoples from early times. It took man long to find out the means of printing by wooden

blocks and still longer by means of movable types. These movable types made of wood were later developed into those made of metal, until, after several improvements the linotype machine is doing faster work than when type was set by hand. The latest printing machine brings out a hundred thousand copies of a book during the time that a scribe would require to copy one manuscript. The art of printing has multiplied human knowledge many fold, and brought it to the common people. Every human being can own at least his Book of Prayer, every family of moderate means can treasure a shelf or two of the works of its favourite authors, every small town can garner within the four walls of its library the wisdom of the sages of the world for the enlightenment of its citizens. When men wrote in manuscript which were deposited at a certain place, knowledge perished, as when an Alexander burned the palace library at Persepolis, or an Hulagu Khan put to the flame the manuscript material at Bagdad. Today, when authors write and publish books which rest on the shelves of the literary treasure-houses of the world, literature has become imperishable.

Man can transmit his spoken word to an undreamt of distance. To make himself heard at a distance of a hundred yards, man had to speak at the highest pitch of his voice until very recently. Since the electric current has been utilized in the telephone, one person can talk to another through a distance of many miles. Wireless telephony has made possible for man to listen in his own house to the music broadcast from a concert held at some distant place, or to a hundred topics of the day, spoken from across continents, without leaving his room. Moreover, man has triumphed in preserving his word of mouth encased in a magic box, and the phonograph now reproduces the record of the utterance of eminent men or the songs of great singers, in hundreds of thousands of cottages, even to the distant lands of the earth.

Man can flash his written word to the farthest ends of the earth. Man is capable today of flashing his written message over wire, or through air, to a distant part of the world in a few seconds. Lately he has dispensed with even the use of wire. He is now able to flash his message from his house to his kinsman living upon another continent or convey some important

information to his friends hundreds of miles away on an ocean liner, or he can send a message to a comrade flying through the air, thousands of feet above the earth.

Universal language as a means of intercommunication between the peoples of the world. Primitive man began with gibberish which during the period of evolution of thousands of years has developed into a host of distinct languages and dialects. There are as many different tongues spoken today as there are different races inhabiting the world. The divergences between the different languages are so great that each is utterly unintelligible to foreigners who have not learned it by special study. Language raises impassable barriers between geographical neighbours, and interrupts communication and mutual understanding between them. The modern means of transportation by land and sea and air, telegraphic and wireless connections are increasing international intercourse to a degree unprecedented in human history. The problem of securing complete understanding in commercial transactions, diplomatic communications, literary exchanges, becomes increasingly more difficult, owing to the ignorance in every nation of the languages of others. The babel of tongues hampers the work of intercommunication between nations. A modern world traveller often finds himself more confused, when he wades his way through different peoples than his ancestor was at the collapse of the tower of Babel. A cultured man of our day considers indispensable the knowledge of at least three of the world languages, usually English, French, and German, in addition to his own vernacular. The best works in literature, arts, and the sciences produced in any language are eagerly reproduced in translations by all cultured nations today. Such works of international recognition are yearly increasing with the growth of knowledge. Moreover, the spirit of awakening of the peoples of the world is bringing to the front new races, who show hopeful signs of contributing their share of creative thought to enrich human knowledge. Under these circumstances, it is reasonable to expect that at no very distant date, the best works produced in a hundred different languages will be so many that the task of incorporating translations in their respective literatures will prove impracticable to the different nations of the world.

The need of a universal language as a means of international

communication has been long felt. It can be supplied either by adopting the one living language at present spoken by the largest number of people in the world, or by devising an altogether new one. If there is any living language in the world today with some claim to universality, it is certainly English. It is known, either as the mother language or as second language, to nearly half of mankind, and has every probability of spreading still further in the near future. Racial sentiments and national pride and jealousies will, however, for a long time, if not for all time, make it impracticable to adopt any one language from among the living languages as the universal language. Attempts have been made since the later part of the last century to invent an artificial language. The first one of the kind was Volapük which has died. Esperanto holds the field today, though Ido claims to be an improvement upon it. National feelings will long prove an obstacle in the way of allowing any one language, living or new, to take the place of the dearly loved languages of the past, but unavoidable and uncontrollable world circumstances will, at a future date, compel mankind to adopt some one language which is flexible and phonetic in spelling, easy of structure and grammar, and which has an abundant supply of words gathered from all linguistic groups of the world, as a universal medium of communication.

CHAPTER XIII

THE EVOLUTION OF THOUGHT

The dawn of the mind. Among all the creatures that live, or have lived, on earth, man is the latest and most developed. His highly organized brain, unique in nature, has attained to a perfection parallel to that of his body through countless millenniums of evolution. Through this process, as ordained by God, man has become endowed with a truly marvellous organ of thought, whose functioning has lifted him above the common level of the animal world. In his early career man was ruled mainly by impulses. Hunger, perhaps his first instructor, taught him the elementary lesson of forethought, when it inculcated the wise practice of accumulating stores of food for future use. Reason was sleeping in primitive man, but its awakening brought endless powers and capacities into activity. The tablet of the human mind presented unlimited space to record mental experiences. The one thing still lacking was the linguistic vehicle of thought. Thus, after long ages of semi-animal muteness, man accomplished his first great achievement in the invention of articulate speech, and, forthwith, began the steady development of his mind. He found his earliest teachers in natural phenomena and animals; learned his first lessons as the consequence of that curiosity, or "wonder," which, as Aristotle holds, was the provocative and beginning of all philosophy and science, and began to scroll his experiences on the tablets of his memory. His native ignorance was broken. With the priceless gift of the speech, he was able to communicate his experience to his neighbour, and to accumulate it as a guide for his own future use. Likewise, he was able to transmit his mental possessions to his successors. He alone, of all animals, had reason which enabled him to form conceptual inferences and general ideas. He pierced the veil of ignorance, and made a beginning of knowledge, and this struggle between knowledge and ignorance, begun by mankind at the very dawn of the mind, continues to the present day.

The child-mind. The mind of prehistoric man was docile, receptive, and uncritical. It accepted all that the senses gave it, and, demanding no credentials, admitted new comers hospitably within its precincts. No verification was demanded for what it was asked to accept, nor was there any questioning regarding the truth, accuracy or validity of any propositions. It was simple, credulous, childlike. It did not taste and chew its food; but, in literal sense, "bolted" thoughts, experiences, ideas at a gulp. Every vague thought or crude notion was of equal value. When the mind came by its possession it tenaciously preserved it, cherished it, worshipped it. Just as a child refuses to part with a toy, quite without regard to value, or even interest, the child-mind opposes and fights all attempts to interfere with its enjoyment of worthless mental toys. The child, however, eventually outgrows its toys, and, in the course of a few years of growth finds that things once amusing have become superfluous. The mind, on the other hand, even in maturity, often clings to the possessions of its childhood as tenaciously as in its infantile stage. Nor will it release its hold upon them until they are snatched from its grasp.

The adult-mind. Man feeds his body with food in order to sustain the physical system, which closely resembles that of every other animal. The valid thoughts and ideas with which he nourishes his mind alone enable him to rise in the scale of existence, and to progress from the animal that he is to the angel that he is to be. Man alone in the entire animal kingdom is the thinking being, yet not every man nor every woman can think on the things which increase human knowledge. The masses have their thinking done for them by others. The average man and woman are averse to accepting new thoughts and new ideas. Every new thought and every new idea is a development from an old thought or idea, an improvement upon it, or it is a break with it. An old idea is known to everybody, whereas a new one is unfamiliar. The past of an old idea is obvious to all, but the future of a new is a mystery. The average man is naturally timid and prefers to seek security in the past to embarking upon the hazards of the future. He takes refuge in tradition, because it has been tried, and is believed to be safe. There seem to be no risk and uncertainty in walking on paths already trodden. In spite of his experience that he grows in

body and ages every year, he seems to think that he can ever remain the same, a child in thought.

Such is the attitude of the overwhelming majority of mankind towards new concepts. The masses are content to live their lives without mental effort. They do not think; neither do they criticize nor judge; they simply believe. They look upon every innovation of the mind with suspicion and distrust.

Thought in bondage. The conservative mind is wedded to the *status quo*, and any one who attempts to disturb it by innovation is regarded as an enemy of society. It does not stop to consider whether a new thought is true or false, logical or illogical. Everything that has existed must be right, and is right. One persistent trait of the human mind is its tendency to the dogmatic assertion of its accepted beliefs. Everyone arrogates to himself the right to think for everyone else, complacently believing that everybody else's duty is to believe. Man refuses to believe that there can be another side to any opinion which he espouses. To him his side is the only side, and he resents bitterly any suggestion that his view may be challenged or disputed. The bigoted person thinks that whatever he believes is the truth, and that whatever is contrary to it is, not only false, but pernicious. Descartes advocated doubting and testing conventional beliefs before arriving at convictions. The credulous person does not doubt, because doubt disturbs and plunges the mind into the painful struggle for knowledge. Credulity, on the other hand, calms and pacifies the mind. And the credulous person prefers the peace of mind with ignorance to mental exertion leading to knowledge. There is nothing so absurd that the credulous person will not believe.

As long as it has been possible, man has freely used the sword to silence the other side. As it is with individuals so it is with corporate bodies. A caste or a church holding certain fixed ideas, accepted as true, rises as one individual unit to wage war against new ideas which seem to be at variance with these old and cherished possessions.

There are always some persons of unusual mentality, endowed with imagination and originality, who think their own thoughts, and create ideas in advance of those that are current among their fellows. They create and further knowledge and stimulate human progress. They are the great enlighteners of

mankind. But they are out of harmony with the life of their times. Society has always dreaded contact with persons endowed with such gifted minds. It has opposed and obstructed, banished and ostracized both such thinkers and their thoughts, and has striven to neutralize their influence. The millennium which opened about 1000 B.C. and closed with the advent of Jesus, witnessed the most marvellous spiritual and intellectual ferment in the history of mankind. It was the period that gave to the world the majority of its prophets. The spiritual and ethical, philosophical and intellectual heritage of this bright period has remained unexcelled in the annals of human history. Generations of mankind have been bred and brought up upon thoughts and ideas of the master-spirits and master-minds of this wonderful age. Yet their creators, the immortal benefactors of humanity were not all honoured and loved in their days. Not all of them died peaceful deaths; some of them, in fact, were done to death. Thus did the zealots stab Zarathushtra in Persia, and crucified Jesus in Judea a thousand years later. The Athenians forced Socrates, their most upright man, to drink the hemlock. Aristotle saved his life by fleeing from Athens, even when advanced in years. At a later period, Bruno was burnt, because he found God permeating the whole cosmic system. Thus many an able thinker was done to death, because he had thought ahead of his time. Ideas have often taken root in the soil soaked with the blood of the thinkers who have died for them.

Some of the noblest minds throughout the world were obliged either to recant their statements or destroy their manuscripts, to escape torture and death. Many of them veiled their writings and utterances under the guise of orthodoxy, or hedged themselves in hypocrisy by showing outward conformity to the opinions of the champions of orthodoxy. Avicenna was persecuted by the Moslem Church for his Aristotelian leanings, and Mohammedan history abounds in instances of the persecution of thought. When Bruno was imprisoned on his first charge of heresy, that there are many more worlds besides ours, he recanted. It was in the second occasion that he refused recantation and faced burning at the stake. Copernicus did not venture to publish his work until the close of his life. Galileo recanted his opinion that the world moves and that the sun is the centre of the universe, and declared his belief in the Aristotelian teachings

that the sun revolves about the earth, as the real centre of the universe. When in danger of being charged with heresy, Hobbes burned his papers and sought to appease the Church by confessing that the study of the spiritual world was beyond the capacity of man. Descartes did not venture to publish his book which aimed at proving the world a machine. Kant found one of his important works suppressed when he had grown old in teaching philosophy. It shattered his health which was generally weak, and, discontinuing his lectures at the university, he withdrew from society.

Thus have many great thinkers been compelled to keep back their knowledge from mankind. Priceless have been the sacrifices that men of thought have been obliged to make to ignorance and bigotry. Genius was obliged to do its work stealthily and secretly. Writers had to resort to the conventional disguises in writing to save themselves from the fury of the zealous orthodox. Thinkers suspected of leanings towards heterodoxy saw their books burned, their property confiscated, or a social ban put upon their families. Also, when the passion for persecution was violent, their eyes were scooped out, they were subjected to excruciating tortures in dungeons, they were killed and their bodies thrown to dogs, or they were made to ascend the pyre to roast at leisure on a live fire.

Whenever authority has dominated free thought, intellectual vigour has declined and literary activity has found no expression in original thought, being obliged to content itself with writing commentaries and interpreting the thought of the past. Thought decays and dies when attempts are made to enforce standardization and uniformity.

The emancipation of thought. Despite such organized attempts to stifle thought it has lived and grown. With the opening of the scientific period began the general triumph of thought over the forces of bigotry and blindness. Minds capable of seeing deeper into things ventured to rend the supernatural curtain that was hiding truths about physical phenomena from the mind of man, and to peep into the workings of nature. This proper study of nature God destined for man, but it was neglected and delayed through long ages, because man could not see clearly through the mist of superstition and ignorance that oppressed his mind. When independent minds, capable of dispelling the men-

tal fog, attempted to clear the mental vision, the collective traditions of society opposed obstacles in their way, and compelled discontinuance of the enterprise. When the apostles of liberated mind began their work in earnest, they discovered facts proving wholly wrong many notions believed from times immemorial. Science was distrusted and her votaries were obliged to work amid the bitter hostility of thoughtless minds. From a thousand pulpits priests invoked the righteous wrath of God upon these rebels and thundered their warning of divine displeasure upon all who heeded them.

Fortunately for mankind, there have been found in all ages and climes men and women who have rated ideas higher than lives, and have cheerfully faced death, in order that thoughts might live and mind might grow. These persons of courageous spirit are ready to fight for and die for ideas. No great thinker ever leaves the world same after his life as it was before. When the creators of great thoughts are hunted from the earth, fearless persons take up the nourishing and thriving of the products of the master-minds. Thus, whenever prophets and thinkers have reaped the glory of martyrdom and left the offsprings of their minds as orphans upon earth, such great champions of thought have volunteered to father them. They have fought hard battles against the tyranny of thought to secure the right of freedom to embrace the new ideas. Humanity owes to the struggle of these saviours of thought the preservation of religious and secular ideas and cultural thoughts. In this world of universal imperfection, it is with an incessant conflict with the opposing forces that the progress towards perfection in any phase of life is made. Mental imperfection, likewise, cannot be overcome without protracted struggle. Mind has to force its growth from amidst obstructing elements. Error enchains man's mind and keeps it in bondage. Truth alone can make it free and because man has now passionately taken to the search of truth, mind will be more and more liberated with the triumphs of truth over error.

The emancipation of thought from the trammels of spiritual and temporal authority has been a slow and painful process. Wherever it has been won in civilized communities it has been so after numerous fierce battles against bigotry and superstition, credulity and ignorance. Milton puts forth his eloquent appeal

for "liberty to know, to utter, and to argue freely according to conscience" in the middle of seventeenth century. It has taken long to win this liberty which he rates higher than all liberties. The warriors fighting for the freedom of thought have won inch by inch ground for the enlargement of the empire of the human mind. The modern period of human history has seen hard fought battles against the enslavement of human intelligence. Many and great have been the victories already won for intellectual freedom.

Today, instead of regarding all innovations, physical, social, moral, or religious, with suspicion, we have advanced so far as to welcome inventions and discoveries in the physical sciences. Our advance in social and religious spheres has not yet reached that stage. The social and religious reformer is still in disfavor. Yet the process made is encouraging. The individual is succeeding more and more in his struggle to establish his right to follow the dictates of his conscience. In civilized countries today thought is normally free. Civilized governments no more consider it their function to interfere with the religious beliefs of their subjects. Freedom of discussion with an open mind and readiness to put the arguments to the test of reason are enjoyed by increasing multitudes of persons everywhere. It has required a struggle for generations to win the first battle of mental emancipation, and it will require many more generations to reach the time when every man and every woman upon earth will have the right to think as freely as to breathe the air. The beginning is made in right earnest and the end, though far, will be sure.

Every generation may harbour in its midst for long ages to come intellectual obstructionists, who may be reactionaries in their thinking. Sporadic attempts may still be made to persecute free thought. Bigotry may succeed often in embittering the lives of the liberators of human mind. Great social and religious upheavals may occasionally bring about a recrudescence of superstition, whose dense darkness would eclipse the mind and screen it against the light of the bright sun of knowledge. But man's mind cannot now return to the primitive, nebulous habit of thinking.

CHAPTER XIV

EDUCATION

Education, in its origin, is instruction in the art of man's dealings with the unseen powers. The medicine men, magicians, or priests, by whatever name we may choose to designate the primitive persons holding commerce with the invisible forces of nature, were the first teachers of mankind, and the ways and means for man's intercourse with the powers behind phenomena formed the first subjects of study. These consisted in the recital of magical formulas in specified ways, the performance of prescribed ceremonies, the offering of sacrifices, the exorcising of evil powers from the bodies of persons possessed by them, the practising of counter-magic to undo the evil done by magicians, the administration of charms and amulets, the reading of the stars, the recognition of good omens, and the interpretation of dreams. The slightest error in the chanting of spells, or in the performance of rituals, or any ignorant handling of the functions named was believed to be fraught with harmful consequences. Therefore, the secret lore was most zealously guarded and carefully imparted to the select few. As it was long before mankind perfected the art of writing, the general practice was to learn the formulas by word of mouth, and to commit them to memory. Those who had devoted their lives to serve as intermediaries between their fellow-men and the unseen powers of the gods were the learned men of their days. As the knowledge of the world of the spirits grew with the advent of lesser and greater prophets, these men, being the sole repositories of knowledge, became the rightful custodians of religious learning. The gods instructed the priests, and the priests became the privileged teachers of mankind everywhere.

With the growth of intellect and morals, and with the coming of the great prophets, man discovered his one supreme God among many minor gods. The great God instructed man as had the primitive lesser gods before him, but in an incomparably

better manner. God, says Lessing, plans instruction for mankind according to receptive capacity, and imparts his instruction through a series of graded revelations. The great prophets of historical religions were the chief recipients of revelations, but it came to be believed from early times that individual sages and seers can receive divine illumination by suitable preparation. Many devout persons from the earliest times have entered upon the quest of divine knowledge. They retired to forests, or entered into discipleship in hermitages and, by rigorous discipline, austere practices, and frequent vigils, strove to achieve control over natural inclinations and to win spiritual insight by deep meditation and concentrated attention. Such was the rigorous method of preparation through which all adepts have sought wisdom. Learning thus found shelter in monasteries, where men, liberated from the sordid cares of worldly living, unmarried, and without wives and children to support, devoted themselves to intellectual pursuits, and instructed disciples who sought initiation into the mysteries and wisdom of the gods.

Education, in its secondary stage, is instruction in the art of man's intercourse with man and the world. When man began to lead a settled life his intercourse with the members of his own group, as well as with those of other groups, which led their independent lives, increased daily. The peaceful life of all depended upon mutual understandings, duties, and obligations. Growing experience of such group life brought out certain salutary rules and customs which seemed to safeguard and enhance the happiness of all. These were cherished and remembered, and became tribal tradition. Such customs, rules, laws, traditions, grew with every generation, and it was not all who could remember them. It required a specially learned class of men, and such men were readily found. The only learned men were the priests, and every tribe looked to them as the teachers of their customs and traditions.

There were always some men of abnormal prowess in every tribe who helped their tribes in their most critical periods, saved them from annihilation, or performed various deeds of valor which their grateful tribesmen perpetuated in stories and songs. The priests again, as the only learned men, became scribes, chroniclers, historians, and bards.

Adventurous persons of undaunted courage subdued their

weaker neighbours and established their rule over them. When they found that the adventures were most profitable, because they brought them riches and power, they enlarged their predatory enterprise, and became eventually rulers of vast territories. But the vastness of their possessions made the work of ruling more and more complicated. It was soon found that some sort of training was indispensable to rulers. Even this administrative training could be imparted only by priests, because in early times they alone occupied positions of trust as advisers of kings. Naturally they became the first instructors of princes and of the sons of the nobility in administrative affairs.

When peaceful intercourse between peoples living in distant lands became constant, and beasts of burden came to be used for carrying goods from one place to another, people began to barter and trade in the products of their lands. Arts and industries of various kinds sprang up. Traders, shop keepers, and artisans began to feel the need of some elementary knowledge of reading, writing, and numbers, in order to conduct their transactions more intelligently. Consequently, again, they looked to the priests for instruction, and schools attached to temples came into existence everywhere, with priests teaching the youths who came seeking knowledge. The curriculum of such schools revolved around the bibles of the various religions, as is still the case among many backward peoples in the East.

The secularization of education. As civilization advanced, new arts, handicrafts, and professions continued to arise. Priests were not adepts in these secular professions which now began to have their lay instructors. Medicine, as the healing art, extricated itself more and more from the maze of magic, and the movements of the stars began to be studied as astronomy, where once their significance had been exclusively astrological. With every generation the interest of mankind in secular subjects continued to grow, and the priestly monopoly of learning began to decay. Religious learning still remained a mystery, which priests alone were capable of unfolding; but secular learning was readily accessible to all, and laymen began to swell the numbers of the teaching profession. Nevertheless, since religious learning was superior to all other knowledge, both in its antiquity and in its ascribed importance, the priests, as its custodians, still claimed the right of guardianship over all education. And as the only

privileged class in every society, they lost nothing of their pre-eminent position, when laymen entered the ranks of the teaching profession. Throughout the world they dominated the education of youths. The Catholic Church is called the educator of Europe. In the same manner, the churches of various races throughout the world have been the custodians of learning in their respective countries.

Thus did the priests continue as the guardians of sacred as well as profane learning for long centuries. Sacred learning naturally tends to be static, whereas profane learning is innovative and expansive. With the opening of the scientific age with Bacon, Descartes, and Galileo, learned men began to think in terms distinctly non-religious. They applied the scientific method to knowledge and based it on verified facts, whereas the Church continued, as one had done for ages, to base her claims to knowledge on faith and revelation. The scientific method has had important applications to the changing problems of civilization, and the religious system of education began to lose its contact with the current of life. The era of discoveries and inventions compelled thinking men throughout the world to readjust their thoughts to new knowledge. The new learning clashed with the old learning long established in the centres of education. The priests were for conserving traditional learning, and they strove with fervour and bigotry to prevent the inroads of new knowledge. They had so splendidly helped to raise the level of man's intelligence from its primitive infancy. They could not adapt themselves to the changed conditions, and so proved a deterrent factor in the march of intellectual progress. After a protracted struggle in modern times between the Church and the State in civilized countries, progressive governments have succeeded in freeing their educational institutions from the crippling domination of the clergy. The secularization of education began in England in the latter part of the nineteenth century, and has since been extended to the other western countries, also some parts of the East. The removal of clerical control from the schools in Turkey is the latest example of the secularization of education.

As an adjunct of religion, the fundamental task of education is to build the character of youths. Children born into this world are burdened with ancestral heritage both good or

bad. The primary aim of education recognized from ancient times is to awaken their latent spiritual potentialities, and to eradicate their lurking vicious propensities. A teacher with good character exercises ennobling influence on his pupils, and, as Aristotle observes, accustoms them from their youthful years to be good. The formation of character, which Herbert Spencer declares to be the aim of education receives scrupulous attention in the class-room, and on the playground everywhere. The function of education is not only to appeal to understanding and impart knowledge, but to build virtuous habits in youths, and to teach them to behave according to the knowledge which they receive.

The teacher is the architect of man. Character is formed more by noble example than by learned precepts, and the personality of the teacher is the most valuable asset in the building of character in his pupils. An ideal teacher can stimulate moral habits in youths, and inspire them with high ideals, which make a lasting impression upon their lives. Thus, from early ages, the teacher's profession was held in the highest estimation everywhere. The Upanishad exhorts students to pay reverence to their teacher as to a god.

The scope of education. The aim of ideal education, says Rousseau, is not to train certain faculties of man but just the man. A harmonious culture of body, mind, and soul is its objective, and everywhere peoples have kept this threefold aspect in mind, when they have worked for individual development by means of education. We have already seen the great emphasis laid on the moral culture of youths everywhere. Their physical culture, likewise, has always received due attention. A sound and agile body is man's prime need in this physical world, and every sound system of education has given due importance to the physical culture of youths. Military peoples have naturally sought to teach their youths the Spartan qualities of bravery and adventure, through rigorous military discipline, to make them sturdy soldiers, inured to fatigue and hardship. Others have introduced their national games, sports, and exercises in schools to develop healthy bodies of their students. Also, they aimed to teach them promptness of decision and accuracy of judgment, and, through them, to inculcate the qualities of self-control, agility, endurance, comradeship and fairness. The fine qualities

of leadership are acquired more on the playground than in the classroom, and modern schools and colleges provide all possible facilities for physical exercises, games, sports, and recreation, as vital factors in student life. In addition, various movements of the type of Boy Scouts and Girl Guides are employed to build the physique of the boys and girls, and to enable them to bear the increasing strain of modern life.

The motive of intellectual education among different peoples has differed at various times and under different needs. The Church, among all peoples, has, in the period of her early ascendancy, aimed at producing men learned in divine lore. The military empires have had as their chief object the preparing of the fighting and ruling classes. The rulers who have aspired at world-empires have laboured to educate statesmen, officers, and clerks to manage the administrative machinery of their far-flung dominions. The growth of commerce and industry created the demand for a new type of education adapted to the changed circumstances of the times. It was complained that education was too literary, and that much time has been wasted in teaching subjects of no value to youths in their future callings. Besides, employees in commerce, industry, and other vocations, which, day by day, become more highly technical, require skilled knowledge, in absence of which they are unable to give their maximum service. Vocational training came to be provided to remedy this state of affairs. A national system of technical, industrial, and commercial education now enables students to prepare and fit themselves by proper scientific training for employment in various industries and business. Commercial, technical, agricultural, and other vocational schools and colleges are now springing up in all civilized parts of the world. Training in science generally wins preference over that in liberal arts and humanities. Education could not be reduced exclusively to wage-earning capacity. As it is not desirable that students should be lacking altogether in general education, due attention is paid to this need in the early years of the training of youths.

The vista of knowledge is daily increasing. In place of instruction in elementary study in reading, writing, and arithmetic, modern schools and colleges embrace all phases of human knowledge. The store of knowledge accumulated during past ages with which a pupil is introduced today is unprecedentedly large,

and it is continually growing. Vocational education in various subjects is given to prepare youths to earn a livelihood.

Applied science is studying the problem of teaching from various sides and experimental psychology is frequently changing the method of teaching, to discover an ideal method capable of application, with the greatest advantage, to the task of educating youths.

The modern system of education fixes certain standards which, according to expert opinion, seems to be most conducive to the development of normal minds. Since, however, there are multifarious differences in the characters of individual minds, all cannot avail themselves of the same type of education with equal advantage. Individuals are endowed by nature with specific traits, specific capacities, and specific talents. It is not possible to devise a type of education for each individual, which is best adapted to his specific needs. That would have been possible in early ages, when education was limited to very small classes. The guru could treat the student individually to find out his aptitudes, because he had few disciples who stayed with him in his forest-dwelling. The numbers of those attending schools and colleges today throughout the world are counted in millions, with several hundreds of thousands of juvenile scholars added to the number every year. Laudable attempts are made, however, as far as practicable, to discover the individual peculiarities of pupils by psychological tests, that they may be guided, accordingly, to lines of study most suitable to innate capacities and aptitudes, whether these be literary, artistic, scientific, or mechanical.

Modern education aims at the liberation of mind. The one point in which modern education differs preeminently from that given in the past is that whereas education was formerly indoctrination, it is today aiming at the liberation of mind. The teacher has long been a faithful adherent of Solomon's famous proverb and has made a liberal use of the rod to discipline the pupil into an intelligent youth of good behaviour. The policy of repression and restriction, says Plutarch, stunts the growth of the personality of the child, stifles its initiative, and makes the child timid. His sage counsel generally went unheeded. People seem to have likened the training of children to the domestication of animals. We speak of man breaking a wild horse to harness or a bullock to the plough. In somewhat similar strain we find

the Methodist, John Wesley, advocating the breaking of the will of the child, and compelling it to do as commanded by its elders. Modern education, on the other hand, aims to allow the pupil's natural endowments to unfold, without undue restraint, and endeavours to prompt him to give them full expression. The modern teacher encourages the student to question rather than accept. An ideal system of education should teach youths to be self-reliant, to be able to take a decisive step when confronted by a crisis, without passively looking to others for guidance, to be able to take initiative, and to dare to accept the challenge of evil in life. Modern education endeavours to act up to this ideal.

Scientific spirit and method dominate modern education. University education imparted in American colleges today approximates this scientific spirit more than anywhere else. From the earliest ages, education aimed at loading the memories of youths. Modern education discourages this habit of learning lessons by rote without understanding them. It stimulates the reasoning powers of students and encourages their independent thinking. It endeavours to cultivate the students' power of observation through the proper training of their senses; it teaches them to apply experimental methods to the solution of life's problems, to free themselves from bias, to look with tolerance to those who dissent from their views, to foster clarity of thinking, and to develop the habit of viewing things in their historical perspective. It inculcates in students the spirit of critical acumen and the sense of proportion, thus moulding the mental apparatus to work with scientific precision and promptness.

Education, observes Dewey, aims, in the main, to impart to youths the knowledge of habits, traditions, and culture which society sanctions, and to impress it upon their plastic minds. Each generation communicates its ideals and standards of life to the coming generation, thus securing the survival of society and the continuation of its cultural heritage. Society generally tends to conserve this heritage of the past intact. But the onward march of events leaves the past behind and creates new issues. The aim of education should be to turn the gaze of the pupils from the daily receding past and to fix it on the future. They should be taught to give their mite in the formation of the future. The world is daily reconstructing, reshaping, and perfecting

itself, and education should aim to train youths to become the enlightened moulders of its destiny. It should not endeavour to imbue youths with an indiscriminate reverence and attachment for all customs, habits, and traditions of their fathers. Its aim should be to teach them to use discretion in following those that are salutary to progress, and to inspire them with the spirit of independence, to the extent of boldly breaking with customs that are obsolete and detrimental to their social growth. They should be encouraged to be self-reliant and adaptable to changing circumstances of our versatile civilization.

Education reaches the masses. Learning, we have seen, was long confined to the priestly classes, and laymen were regarded as unworthy to share its benefits. The knights and barons fought in the time of war, and hunted or amused themselves with races, sports, and tournaments. If education was at all necessary for others besides the clergy it was for those who needed literary equipment to enable them to earn their living. Those persons who had innate ardent desire for the pursuit of knowledge for its own sake had to travel long distances to find some willing teacher. The Middle Ages gave universities to Europe and Hindu, Moslem, and Christian seats of learning attracted many a student seeking knowledge to their respective countries. Education, however, remained confined to the classes throughout this period of history.

In his ideal Republic, Plato advocates educating the upper classes only. The great masses have no recognition in his scheme of educating the rulers and guardians. It is for the first time in history that successful attempts were made during the latter part of the last century to make elementary education accessible to the common people. England universalized education in 1870, and France and other countries in the western world began to provide free schools and make education compulsory. In England the School Board encountered strong opposition from the upper classes, who argued that, if education were made so common, society would have to do without servants. Such objections have been urged wherever universal education has been first introduced. They have failed before the working of the times, and all civilized countries, whether in the West or in the East, so far as their finances permit, are introducing free compulsory education among wider circles of their population. For the first

time in the history of learning, education is brought to every village and town, and schools and colleges are springing up everywhere. Elementary education is becoming a public charge in all civilized countries. It is considered obligatory upon every civilized government to provide at least a minimum of instruction for every man and every woman living within its domain. Elementary education is being made free and compulsory and children of school-going age are required by law to pass a certain number of years at school. It has come to be regarded as a necessity for one and all, rich and poor, man and woman. It is considered the duty of the State to provide equal opportunities for every child to receive such educational advantages as its capacity will permit from kindergarten to the higher university courses. Vast numbers of children in all civilized countries now attend schools, where only a hundred years ago, millions of children, endowed by nature with great intellectual potentialities, never found an opportunity for mental development.

For many centuries society neglected to cultivate the minds of half its population, because women were kept in seclusion, or were not considered worth instructing. Solitary instances of women renowned for learning are found in ancient India, Greece and other lands, but they were always exceptions to the dense mass of ignorant womanhood. The reform movement for female education took its origin in the West during the latter part of the last century, and a bitter conflict ensued over the question of the liberty and equality of women. The cause of reform has triumphed, and the portals of educational institutions are flung wide for the female population of the civilized countries of the world. The former aversion to female education is passing away, wherever it has survived, and opportunities of education are provided for women equal to those enjoyed by men. Literary, scientific, and technical instruction in all branches is imparted according to the natural aptitude of pupils. Teachers of both sexes are given special training of their teaching profession.

Society has in its midst the blind and the deaf and the physically defective. These unfortunates whom nature has not endowed with sound bodies, have minds, and minds are higher assets than bodies. Humane legislation is working everywhere to provide schools for them. A regular system for the medical inspection of children attending schools is inaugurated, and the

provision of midday meals to ill-fed children has come to be recognized as the function of the State.

Universal education as a panacea for human shortcomings.

Socrates says that knowledge is virtue. If it is ignorance that leads man astray from the path of righteousness, he has never possessed ways and means to combat it as he does today. We find from the history of religion that certain gods and goddesses, formerly most popular and having large concourses of devoted votaries visiting their shrines, have dwindled in their fame, and are forced to retreat before the advent of new divinities whose cults have superseded theirs. Such a new divinity at the present day, who yearly wins hundreds of thousands of worshippers from all parts of the world, is Sarasvati, the goddess of knowledge. No cult was ever so widespread and full of the promise of universality as that of learning. Knowledge is admired and loved, honoured and worshipped today as never before. Protagoras, the Sophist, says that education commences from early childhood and lasts up to the final years of life. There are millions of men and women today in the world who are such life-long students, and whose greatest joy in life is incessant reading, with the object of knowing more and more. No age had the multifarious agencies of disseminating it on such a wide scale as the modern, with its highly developed seats of learning, press, libraries, museums, art galleries, cinemas, and radio broadcasting. Among these, the cinema, besides entertaining, has an educative value unequalled by any human agency. It requires a good deal of preparation for the utilization of other means of edification. If a drama is enacted or a concert given, or an address is delivered, those forming the audience must understand the language in which they are presented. If information is imparted in writing the readers must know the language in which the book is written. There are multitudes of men and women in the world who are totally ignorant of any language. The cinema acts as the universal academy of these illiterate and ignorant people. It acquaints them with peoples of diverse races, their manners, costumes, arts, industries, games, their dwellings, fields, forests, rivers, mountains, volcanoes, waterfalls, and a hundred marvels of nature and products of human art. With its curriculum embracing all subjects and topics under the sun, it is incomparable as a universal educational agency.

Knowledge, thus, is yearly spreading far and wide. There is now a reading public which is insatiable in its demand for all types of literature. If, however, this steady progress of education seems to some to fall short of the high expectations of its achievements, it must be remembered that the movement of universalizing education is not yet a hundred years old. Half the world still lives in the dark ages, where the light of knowledge has not yet penetrated. Hostility to popular education is dying out even in the most backward countries, and an educational awakening is evidenced everywhere. It is not an idle hope that at no very distant date the ideal of enlightening the entire human race may near realization and that every average man and woman, if not carried very far in intellectual attainments, will at least be able to read and write.

The dissemination of knowledge is gradually liberating individual minds. Free minds are communicating with the great minds that have left their imperishable heritage of knowledge, and are uniting with the living minds to form the community of minds upon earth. Exchange professorships, established at various universities, bring men of learning of different nationalities together. The International Bureau of Education of the League of Nations acts as a central organization to coordinate the educational movements of the world. It brings about the co-operation of international minds by means of international teachers' conferences, international students' conferences, international correspondence, and through its Bulletin recording educational activities throughout the world. Knowledge knows not national frontiers, nor recognizes differences of caste or creed, and the cultured men and women of the world are becoming intellectual universalists.

Universal education which is the objective of all civilized peoples of our times is the most powerful aid to promoting mutual understanding, trust, and sympathy, leading to the goal of universal brotherhood of mankind.

SOCIAL LIFE IN EVOLUTION

CHAPTER XV

SOCIETY

Man is gregarious, ever seeking association with his fellows. As with most other animals, the inborn instinct of love for his young and innate fear of harm from outsiders have ever moved man to live in close association with his kind. Because, also, he was mentally alert, and possessed high capacity for profiting by experience, he soon discovered that, weak as is his physical nature, he could fortify himself against the dangers lurking everywhere about him by co-operation with his fellow-men.

Life dreads solitude, but solitude reigned supreme in the early world, and served to augment man's fear of his surroundings. It assumed more terrific aspect when the elements vied with the beasts of the earth, drowning the dreary sounds of their shrieks and roars with thunders and lightnings. Solitude, therefore, became nearly the most dreaded foe against which man was forced to struggle. He discerned instinctively that the company of his fellow human beings was the sure shield that gave him security. Everyone, therefore, tried to live closer to his fellows to secure the mutual protection that their group life could afford.

Man's predecessors, the numerous tribes of creatures possessing the earth before his coming, were stronger in arms, mightier in muscles, and larger in bulk than he. Man's power lay solely in his brain and in his power to prepare for conflict, according to the promptings of intelligence. But the brain had to invent and the hands had to accomplish, and both required time and a lengthy apprenticeship in the school of experience. Thus, he was long unprepared to combat the sovereign of the jungle and his wild hosts. Too frequently, beyond doubt, he had learned that a man separated from the company of his fellows was easily overpowered and killed by some ferocious beast of prey, which would not venture to attack a crowd of men. If, in hunger or madness, it dared to menace them they were able,

usually, to drive it away, or even to kill it. Similarly, when sand storms, snow storms, or howling winds destroyed his dwelling or when the hungry billows of an abnormally rising tide rushed headlong to engulf everything in their way, he found that means of escaping or repairing the damage were easier in the company of others than when he was alone.

Similarly, in such works as felling trees and cutting logs to build huts, or enlarging a cave in a rocky ledge to make him an abode, or, at a later stage of development, in digging a canal to bring water past his field, to cultivate his land, or to sink a well; in fact, in undertaking any works of use or profit, everything could be accomplished better with the co-operation of his fellows. With others he succeeded in accomplishing results not possible to individual effort. Thus did man find safety, protection, and mutual aid in the company of others, and he and his neighbours built their abodes close together and lived socially. Mutual intercourse and close communication developed their social virtues.

As a social being, man develops highest in society. He can find his self-expression in society, develop personality in society, build his fame and fortune and raise his worth as a member of society. He acts upon society and society acts upon him, and both increase alike in capacity and skill.

CHAPTER XVI

THE FAMILY

The family is the social unit. The smallest social group is the family. It is the parent of society: the earliest church, with its head as sacrificer, priest and prophet; the primal state, with its chief as legislator, judge and king. The early family is large. Its numerous children grow up under the parental roof, and when the sons marry, they with their wives and children continue living in the same place. The same habit is continued from generation to generation, and the family continues growing, counting in its fold every degree of relationship. Parents, grandparents, and even great-grandparents, see their numerous progeny thriving in the same abode, which continues to expand with frequent additions of apartments to the original dwelling place. The male members of the family handed over their earnings to the elder who presided over the destinies of the family. He provided the large household with food, clothing, and all necessities of life, and met with all exigencies of births, weddings, and deaths in the group. When he died the headship of the family passed over to the eldest living member of the family. The system guaranteed mutual help in the hour of need. If one was out of employment he and his and children were not left to starve. The system of the rule of one man in the family did not allow other male members to share the responsibility of managing their own household affairs, and, consequently, they missed the opportunity for development, which hard, personal experience affords.

This system of the joint patriarchal family has been undergoing a steady change and giving place to the small individual family. A youth on reaching his majority leaves the roof of his parents as soon as he forms marital relations; founding an independent home for himself and starting a new family.

Formerly a large family with numerous children was universally considered a blessing. The increasing pressure of eco-

conomic conditions in modern times is progressively checking this inclination, and preventing the family from being prolific. A numerous progeny was the constant prayer of the family, but the prayer was always for sons. With outstretched hands, man blessed the Lord his God, like the pious Hebrew of old, thanking him that he had made him a man and not a woman, and pitying his luckless neighbour whose children were all daughters. The life of a woman who remained barren was miserable in her husband's house. She continued to be a dishonoured member if she delivered a female offspring, but rose at once in the esteem of all, when she presented her lord with a male child. A son was a valuable asset in the household economy, a daughter was a heavy liability. The birth of a boy was a matter of rejoicing, that of a girl was a calamity. The sons were the future name-bearers of their father in this world, and guarantors of felicity to his manes in the world to come. Therefore, a son was indispensable. If the father had none by his wife, or wives, he could lend his wife to some man to raise him an issue, as among some peoples, or, as among others, his brother was required to wed his widow, after his death, and beget a son to bear his name, or, again, according to the custom prevailing in many parts of the world, a man could provide a son by adoption to carry on the family succession after his death, and ensure continuance of the family worship of departed ancestors.

The lot of children in the family has improved as it was never before. It was the practice among several primitive races of mankind to kill or sacrifice to gods their first-born children. For long ages they were sold into servitude by their parents. Happily this is past history. Children were never so happy as they are today. The welfare work for children, organized on a scientific basis, is carried on today among civilized peoples throughout the world. Children are freed from work for twelve to sixteen hours a day for seven days of the week. Scientific study of juvenile delinquency is making strides. Children of today are, in every way better cared for, better recreated and better educated than ever before. Manhood and womanhood attain to freer, healthier, and greater self-expression in the family than at any time in history.

The position, as well as the relations, of members of the family have likewise undergone a vast change. Earlier times

are noted for the greater reverential attitude on the part of the young ones towards their elders than what obtains today. Yet such intense filial reverence did not prevent the rise of some inhuman customs in early times. Among many nomadic and pastoral tribes in the different parts of the world the aged and infirm parents who had become economic burdens upon the family were either killed or exposed to end their lives. Besides relegating such cruel practices to the dim past, society is now taking increasing care of old and weak persons, provides old age pensions, and protects its aged against the hardships of infirmity.

Man, the master of the family. In the deadly struggle with his environment in early life, man found muscle to be an indispensable pre-requisite. Between man and woman it was man who possessed more of this essential endowment, and naturally the work of protecting and guarding the members of his family fell upon him. He fought with animals and men to ward off danger from his weaker dependents. He chased and killed big game to feed his family. He was given to adventure and warfare, which made him courageous and aggressive, swift and strong. These manly qualifications charmed woman, and she liked him for his thrilling deeds of valour. She looked with awe and admiration to the man of physical prowess, who had subdued and ruled his fellow-men. His martial spirit and heroic prowess soon established his headship in the family. His authority over his wife or wives and concubines, children and slaves was absolute. He enjoyed proprietary right over them all. He could sell them into slavery, or kill them, or do anything with them without let or hindrance. The family life centered around him, and his children came to be known by his name. He was the mediator between the living and the dead and sacrificed to the manes of the departed, as the priest of the cult of the ancestral dead.

Man has until very recently been enjoying privileges and prerogatives that are unjust and arbitrary. He has demanded that his wife shall obey and honour and love him alone till death parted them, but has allowed himself liberty of unlimited license. Enslaved by the charm and beauty of a woman, he may take her unto himself to feed his physical desire, he may fondle her, love or adore her according to his varying mood, but may as abruptly drop her and go in search of another, when the flame of his passion burned out. He has had unlimited sexual liberty, but he

had the right to kill his wife for the slightest lapse on her part, as in ancient Rome and among some eastern peoples even to the present day. Man insisted on the virtues of chastity and fidelity in woman, but did not recognize any limitation on his own freedom in his dealings with the opposite sex. And society has been accustomed to condemn moral laxity in woman, but to condone it in man. Man has ruled that woman shall be monogamous, but has permitted himself the privilege of possessing a plurality of wives, or where only one wife was legalized, of taking concubines as substitutes for wives. The number of wives that he could marry was limited only by his economic circumstances. If many men are found today leading a monogamous life in the midst of a polygamous society, it is simply because they cannot afford the luxury of owning more than one wife. It is hard economic circumstances, rather than moral considerations, that compel vast numbers of men to content themselves with one wife. With the march of the progress of civilization, society has been curtailing progressively the autocratic powers of man until today, when, shorn of his one-sided privileges and rights, he stands almost on an equal level with woman in his household in civilized countries.

Woman in servitude. Physical prowess, bodily vigour, and muscular strength are qualifications most needed at all times, but in the earliest period of human history, when mankind had to contend constantly with unfavourable environments, both animal and human, they were indispensable. Nature has imposed physical weakness upon woman and this set-back is greatly responsible for the state of subordination to which man ultimately reduced woman. Just as man had broken powerful animals to work for him, he domesticated woman to be his docile, dutiful, and passive possession. By long usage woman became accustomed to her subordinate position, and accepted it as normal and inevitable, or even as ordained by God. She was assigned a subordinate position by legislatures both in the East and the West. Though this was her general position, yet she has enjoyed an honourable position in life among some peoples at different periods of history. Some ancient peoples had traced descent through the mother. This was the matriarchal family, in which family centered in the mother, rather than in the father, and children took their names from their mothers rather than from fathers. Among such families woman naturally occupied superior

position. Among some ancient peoples woman's position was very exalted. In Egypt, for example, woman enjoyed equal legal rights with man. She freely mixed with men at social functions, she transacted business, she practised medicine, and acted as priestess. She occupied a position in life more prominent than her sister in Greece.

Woman has witnessed the rise and fall in the status that she has held in society. Communities that have blessed her at one time have cursed her at another, and those that have written of her in derogatory terms at one period have spoken of her in laudatory language at another. For example, the esteem in which woman was held in India during the Vedic period could have been equalled by very few peoples of the time; and the low level to which she fell later during the Sutra period was such as to rank her with her sisters occupying the lowest position in other communities. Manu declares that the gods rejoice in the house where women are honoured and adored, and that the rituals performed in the house in which they are not honoured lose their merit and the house perishes. Yet in another breath, he rules that at no period of her life, whether as daughter or wife or mother, is woman to be given independence. She is not the fit person to be given freedom of action at any time of her life. Moreover, she can never desert her husband even if he ill-treats her or is a drunkard or a profligate. However degraded he is, says the Hindu legislator, he is still her master and lord. Mahavira declares woman to be the greatest source of temptation, and the supremest cause of sin. The Digambar sect of the Jains believes that woman cannot have salvation, unless, by a life of piety, she was reborn as man. The Chinese Book of Rites lays down that woman has always to follow man. As a minor, she has to follow her father, or, in his absence, her elder brother, her husband when she is married, and her son after the passing away of her husband. The faith that raised womanhood to the most exalted place of honour, when it adored the Virgin Mother as the begetter of the god-man Jesus, traced the transgression and fall of mankind to the weakness of woman. The image and glory of God is man, but woman is the glory of man, says St. Paul. The sin first proceeded from woman, sings Milton. Wherever the ascetic ideal of life gained strength woman fell low in position. She was the devil's gateway, beguiler, and de-

stroyer of man who was God's image, asserted the ascetic, both in the East and the West. Woman is a necessary evil, writes St. Chrysostom, a source of temptation. Both in the East and the West, she came to be considered fickle, unsteady of character and unfit to be trusted with independence. Lao-tze advises man not to listen to his wife or concubines. Men who are more often known to flaunt their infidelities in the faces of their wives have declared that the virtue of women is not safe, unless they are held under the strictest supervision. They could not be entrusted with the freedom of meeting and conversing with the members of the opposite sex. Women have generally filled the harems of kings in the East. Their royal masters could not trust their chastity or honour and have, consequently, subjected them to the constant vigilance of eunuchs. It was often seriously doubted whether woman possesses a soul. Rousseau bewailed the fact that man should be in chains everywhere, although nature had created him free. But the apostle of freedom condemned woman to a servile position in his world of free men. Woman is created for man's pleasure, he says, and like a bigoted brahman adds that she should always be kept in restraint.

There are individual instances in history where women occasionally rose to eminence in learning, like Maitreyi, Gargi, and Savitri in India, and similarly in Egypt, Greece, and other countries. Some attained to greatness, and others mounted the throne in absence of male descendents in hereditary succession. But as a general rule she was illiterate and subservient, man's mere chattel to do with as he would. The husband was the master of the body and soul of his wife. He could do anything with her. He disposed of her as a piece of his furniture, he lent her on receipt of payment to another man for a stipulated period. She was debased in the name of hospitality among many tribes. The rules of hospitality demanded the giving on the part of the host of his wife at night to the guest staying under his roof. She was dishonoured in the name of religion. Among some peoples parents vowed their next born child, if she should happen to be a girl, to some god in return for some boons they sought. In many cases the eldest daughter of every family was dedicated to the god. She was married to the god with elaborate ceremonies. As the wife of the god she could not, in theory, marry any human being. In practice, however, she became a lifelong

victim to immorality. The superstitious dread of blood led many primitive peoples to hold a menstruating woman unclean. Her touch was supposed to defile as her look was believed to desecrate. Nature herself, it was alleged, had thus cast on woman the stigma of inferiority. Christian Europe put the Biblical injunction, "Thou shalt not suffer a witch to live" into practice with religious fervour and burnt many a woman at the stake or did them to death on the scaffold even until the eighteenth century.

Man was supreme in authority in his household. Woman was the domestic drudge of his house and all menial tasks fell to her lot. She owed her husband the duty of absolute obedience. Law generally permitted the husband to beat his wife. The husband administered corporal punishment to his wife under the sanction of law up to the eighteenth century in England, the country that was far more advanced politically than any other at the period. Among many peoples woman could not own property, and could not sue at law. She did not exist as a person on her own right. Law did not recognize her, but looked to her husband as the responsible person. The testimony of a hundred women was not worth that of just one man, says the Hebrew legislator, and it was true up till lately in almost all parts of the world.

Woman wins her freedom. The eighteenth century witnessed the opening of the struggle in the West for the rights of man and his political equality, without any recognition on the part of man that woman may also claim similar right of freedom for herself. The twentieth century has opened with the demand, again in the West, for the equality of rights for woman. Man's fight was with his fellow-men; woman's struggle was with those of the opposite sex. Man won his rights after long and painful struggle and with much bloodshed; woman obtained hers after a comparatively brief and bloodless campaign. Man did oppose her attempts at freedom and equality, but the opposition was short-lived. The growth of education and change of conditions due to political advancement had already considerably changed man's view of the place of woman in society, when she put forth her claim for the equality of rights. Man had already begun to measure the cultural stage of society by the position that woman occupied in it. The education of women was formerly neglected,

because it was thought unnecessary to educate them like boys who required training to earn a living for the family. It has now come to be recognized as of as great concern as that of boys. Woman showed conspicuous success in her work done during the last war in various positions vacated by men, and her status has altogether changed during the last decade. In civilized countries, law now holds woman equal with man. She has the right to property, she has won equal status with man in courts of justice, she has won the right to vote, she has succeeded in placing herself on an equal standard of morality with men, she has gained equal right with man to enter the higher seats of learning, she has broken man's prejudice against her embracing the professions, she has, in short, risen from a subordinate position in life to social and political equality with man. Woman of our day is fully enfranchised and completely emancipated. Society has come to regard woman as an equal of man. Women voters equal men voters in number. In some countries the female population exceeds the male. Great Britain, for example, has a majority of female voters over the male. They control votes and if they exercised their franchise rightfully they would come to power and rule over the destinies of their country.

The stupendous reform in the status of woman has taken place on western soil, but it is not without its influence on woman's position in the East. By long usage seclusion of women has come to be regarded among Hindus and Mohammedans as a mark of respectability. Women had adopted veils as self-protection against invaders in unsettled times or the jealous, narrow-minded, superstitious nature of man had forced it upon them. They were confined within the four walls of the interior of the house, and denied God's fresh air and sunshine. Wherever the purdah system has prevailed, it has been the unenviable privilege of the women of upper and middle classes. Those among the lower classes who have to work in the fields and elsewhere with men, or who have to live in small huts and cottages, with no accommodations for their seclusion, have escaped the rigours of this pernicious system. Life in cities does not give absolute privacy without shutting out light and air, as houses are so built as to overlook one another. Therefore, the female quarters must be located in the inner part of the houses, which, heavily screened to prevent the outer gaze from penetrating, also

prevent light and air from entering. Countless millions of women are condemned to live their lives to the present day in such ill-lighted and ill-ventilated houses, that they are liable to contract tuberculosis and other pulmonary diseases, or live with stunted growth and bring forth a weak progeny. Women have now revolted in some parts of the eastern world and have already thrown aside their veils, especially in Turkey. They have emerged from the seclusion of the harem to which selfish man had subjected them. Social reformers everywhere are fighting against the pernicious customs that have degraded woman.

Woman is now acting as if her evolution lies towards being man. All intellectual achievements of mankind lie to the credit of man. Woman was throughout all ages confined within the four walls of her home to the routine of household duties. Consequently, she had no opportunity of exercising her higher brain cells and acquiring her full intellectual growth. The new opportunities for the fullest exercise of her mental powers that have opened before her may prove that she is not intellectually man's inferior. She is, however, unquestionably inferior to man in muscular strength. She can be a philosopher, poetess, statesman, inventor, but she can not be a Rustam, a Bhima or a Hercules. She cannot bear equally with man the physical strain of outdoor life, which she is embracing in an ever increasing degree. With new freedom that she has acquired, woman, in ever increasing numbers, is seeking occupation outside the sphere of home. Professions and business positions, hitherto controlled by men, pass over one after another into women's hands. Economic necessities have always compelled women of poor families to earn independent wages where the income of the male members of a family has not been enough to maintain it. As the cost of living rises higher, it is natural that the female members of many poor and middle class families may be compelled to earn for themselves to supplement the income of their male members. But, in the western countries, many women enter the turmoil of public life, and take upon their shoulders the burden of earning a living with the ambition of becoming independent or carving out careers for themselves. Public life interferes with domestic life. It requires the guiding hand of woman to make a happy home. When she has to earn a living outside, it is natural that the home should be neglected.

She cannot discharge her household responsibilities at the same time. Woman's sex lays upon her restrictions which she cannot ignore. Sex is a biological fact. Woman alone has to bear the burden of maternity. She cannot do away with her child-bearing and child-rearing functions in society. Industrial civilization has intensified the stress on the nervous system of woman. It disqualifies her for purposes of maternity. She has first to honour the call of nursery. Between the father and the mother the constant guardian and companion, the never-failing parent that lovingly watches the physical and mental growth of the child and enters into its infant life is the mother. It is for the general good of society that woman should recognize that her first consideration should be the upbringing of children. The well-being of the race depends upon the proper discharge of her maternal functions. Home is the nursery of a nation, and devotion to domestic duties is woman's paramount duty. The noblest career for woman is motherhood. Her maternity function incapacitates her for hard work for long intervals. Woman has to take over man's obligations when she demands man's rights. But woman will always need certain measures special to her sex which are not applicable to both man and woman. Legislation on the basis of sex is essential on many points. Physiological differences will always necessitate special protective legislation for woman. And woman cannot afford to win manly rights for herself by losing her womanly privileges. Both man and woman are destined to travel by different paths towards their distinctive goals. Man must be complete man, perfect man, and woman must become complete woman, perfect woman. They may mutually influence one another by manifesting the distinctive virtues and qualifications of their sexes, but neither should become unsexed, as in attempting to exceed natural limitations. Man and woman are complementary to each other. Providence has adapted each sex to certain work, and it is conducive to progress for each one to do that thing which it can do better than another. Woman is not lesser man, she is not man in the making. She is woman and woman she shall ever be. Woman is now trying to become masculine, but the mannish woman is as undesirable as womanish man. A womanly woman with feminine charm, grace, and modesty is the ideal woman.

In the feudal period of European history, the defense of woman was held to be one of the chief duties of the knight. His successor at the present day, bred in modern civilization is no less valiant a defendant of womanhood. He has always showed great deference in his behaviour towards woman. He has stepped aside to give her the front place, he has given up his seat to offer it to woman, he has extended to her privileges and prerogatives in all spheres of life. Man has sacrificed rich offerings to his heavenly gods, but his offerings to his earthly goddess have been richer. Woman is stronger than man in emotional nature. She can, therefore, love more deeply, she has greater aesthetic sense than man, she is more sympathetic and religious. Man has recognized in her the reformer of his baser nature, his inspirer to noble deeds, and the softener of his rough and rugged manners. He has acknowledged her superiority over himself in devotedness, constancy, chastity, and unselfishness. He has loved her for her feminine charms, he has idolized her, and he has fallen at her feet. He has toiled for her, faced danger for her, and died for her. But when woman ignores her sex and strives to be man, and challenges man on terms of equality in all undertakings, and enters into sex competition with man to undersell him in his profession, man may cease to yield her chivalrous treatment. Society would be poor indeed if chivalry towards woman should become a lost virtue with man.

With her newly won liberty woman is apt to step beyond the sphere of life activity which her sex determines for her. With the closer experience of her adventure in the wider life, however, the truth may dawn upon her with renewed freshness that woman lives better and serves better when she remains woman and accepts her sex. Her experimentation of the exercise of the vast opportunities that have opened for her for the first time in the history of her sex may convince her that to be fondly loved and supported by a noble husband, and to build and keep a happy home, is better for herself, and more conducive to the welfare of society, than the life of sordid occupations in passionless industrialism that she has chosen for herself.

From probable promiscuity to regulated marriage. The sex instinct is the strongest of all instincts. The male seeks to mate with a member of the opposite sex, and secures her by

persuasion or force. At times many men fight over one woman, and the prize goes to the strongest. He jealously guards her, and allows no other man to approach her. A man endowed with abnormal muscular strength captures many good things of life from his weaker neighbours. Among his spoils he counts women as the most priceless. He owns them all to feed his sexual passion. One who has many more heads of cattle than others has purchased them, or, as a truly venturesome person, has raided a distant clan, with the band of his hardy followers, and successfully driven home his fair booty. At the earliest period of history, when man emerged from his animal ancestry, there was probably a considerable promiscuity of sex relations. From consanguineous sex unions to its prevention is a great step forward in social evolution. At a very early stage of its cultural advancement society converts the union of male with one or more females into a regular social institution, and defines the mutual rights and duties of husband and wife or wives.

Early society was generally polygamous. History furnishes instances of some peoples that were polyandrous, among whom a woman took more than one man for her husband. But the more prevalent custom was for a man to have a plurality of wives, or at a later stage, when one wife was assigned legal status in the household, to have concubines. The possession of many wives increased the prestige of the man. Economic circumstances alone fixed the number of wives or concubines a man could possess. Kings, nobles, and rich men had their seraglios swarming with women. In addition to the vast numbers of their wives and concubines, the sovereigns, in many parts of the world, enforced the *Jus Primæ noctis* on every maiden in their dominions on her wedding night. The feudal lords and barons, wherever they could with impunity, were not behind their sovereign masters in the exercise of this privilege and among some races even the vicars of God did not scruple to indulge in the practice in the name of religion.

Asceticism has condemned noblest men and women to sterility. The sex instinct is deeply rooted in human nature. The ascetics, we have seen in early pages, have always feared and abhorred their natural instincts, as if they were implanted in their nature by Satan, and have called the sexual urge, sin. Origen, the great church father, said that there may be eunuchs even for

the Kingdom of Heaven's sake and had himself castrated, and his example continued long to be followed by some of the most pious men. Many of the noblest and most gifted minds, both in the East and the West, have in diverse ways sought to stifle and extinguish sex instinct against which they have felt themselves insecure. According to the laws of nature, members of one sex living in healthy contact with those of the opposite sex are emotionally enriched. The finest poetry, drama, painting, and sculpture have been the products of the inspiration of man's love for woman. For the ascetic, however, marriage, in any degree, is an accommodation to the uncontrollable nature of man. Unmarried men who are influenced by these teachings abstain from marriage, and married men who are converted to the celibate ideal of life practise strict continence thereafter and live as if they were unmarried.

Marriage is a religious duty incumbent upon all. Marriage has now come to be regarded as a duty towards one's community, but in ancient times it was held more to be the duty towards one's ancestral dead. Great religions enjoined it upon all, and Mohammed declares the act of marrying as the discharge of half the duty towards religion. The ancient Hindus, Iranians, Chinese, and Hebrews considered it as the most indispensable religious duty. Ormazd prefers a married man to one who lives in continence. The Aryans, Semites, and Chinese believed that an unmarried man, who died without leaving offspring, must suffer in the next world. It became the universal rule for every boy and girl of marriageable age, fit or unfit, healthy or diseased, to be married. Among some peoples religion enjoined marrying of the girls before they reached puberty. This religious practice resulted in India in the custom of child marriage. Those that came to puberty in an unmarried state brought religious sin and social obloquy upon their parents. As the whole affair was managed by parents, the bride very often saw the bridegroom for the first time on the wedding day. In many places such child marriages were protected by safeguards. The marriage ceremony may be performed, but the bride was sent to the groom's house to live with him when both reached the age of puberty. Where such precautions were not taken, early consummation resulted in death in many cases of the girl-mothers and their children. Mothers, yet in their teens, who survived to shoulder the burden

of their children grew weak and without the power to resist disease. Children that lived to reach maturity turned out to be emaciated and lacking in vigour. Social reformers have been strenuously working for the removal of the evil custom for the last fifty years. In early years of the social reform movement, it was the enlightened male leaders that advocated reform in the existing conditions. It is a happy sign of the times that with the spread of education the general awakening that has come over women have brought out women leaders who are participating with men in the reform movement and gradually taking over the work of emancipating and uplifting their womankind in their own hands. In the face of the inevitable opposition of the orthodox classes and apathy of others they are winning over public opinion in their endeavour of raising the age of marriage by legislation.

Marriage at the mature age and by selective love is becoming general in the western world, and the reform is making rapid progress among the civilized peoples of the East. In early times parents disposed of their children at an early age without their consent. The growing tendency among young people today is to avoid marital responsibility. Thousands of girls in western countries lead unmarried lives and earn their living by working in shops, stores, and offices. The meagre salaries they earn do not generally satisfy those that are fond of fashionable dresses, and are often attracted by the glamour of gay night life of large cities. Such conditions create a novel situation in social life which is detrimental to morals.

Prohibition of widow remarriage. Man has never had any scruples to remarry another woman when his wife died, but, in many places, he has looked with disfavour to a widow seeking another husband. As a general rule, the remarriage of a widow has been celebrated with maimed rights. The absolute prohibition against widow marriage has prevailed in India among many high castes of the Hindus from very early times, though elderly widowers wed second or third or fourth wife of the tender age of fifteen or under. Hindu society has held it honourable for a widow to remain faithful to the memory of her deceased husband by finishing her span of life wedded to his grave. Long usage has given sanctity to the custom which, social in origin, has gained the importance of a religious injunction. That cele-

bate, ascetic life of widowhood brought salvation to the widow has been the orthodox belief, which still obtains among a very considerable section of the community. The prohibition of widow marriage has brought untold hardship in India. The custom of child marriage naturally creates child widows. Over a million and a half girls have been condemned to lifelong widowhood. A majority of these unfortunate girls are virgin widows, who have never known their husbands. The widow's lot is deplorable, and the sufferings that she has to endure throughout her life are indescribable. With shaved head, tonsured for life, herself considered of ill omen, her glance upon a marrying couple regarded as a curse, with mind impregnated with the teachings that hers was the destiny carved out by the inexorable law of Karma, according to her deeds in past lives, reared upon the consolation, generally proffered by man, that her enforced widowhood would win for her in only one life salvation which otherwise would have required several rebirths to achieve, reconciled and resigned to her ineffaceable existence, she leads her celibate, ascetic life of widowhood. Countless millions of such widows rising upward from the age of one year or even under during long centuries have been immolated to a custom, born of the superstition of an infantile society, fostered by a false theology, upheld by a bigoted priesthood and followed by a credulous laity. Social reformers have fought hard-fought battles against deep-rooted prejudice and ignorance to eliminate the evil custom for well nigh a century, but with little success. The general awakening of the people, and especially among women, at the present day gives hope of its early disappearance.

To avoid the social stigma of widowhood, the widow, among many Hindu castes, was until the early part of the last century made to mount the funeral pyre of her husband and burn herself alongside his body. This cruel custom was abolished by the British in the face of bitter opposition from the people.

Modern tendency towards radical reform in the marriage institution. Marriage as a general rule has been solemnized and sanctioned by the Church and legalized and stabilized by the State. It has either been held as an indissoluble union, a permanent social bond uniting man and woman, as they have alleged was decreed by Jesus, or as more universally regarded as a terminable union, when faithlessness, desertion, cruelty and similar

causes have shattered matrimonial peace. The right of divorce serves as a safeguard against the abuse of the rules of wedded life on the part of either husband or wife. Divorce has long since served as a means of relief from matrimonial infelicity. It was man who first appropriated to himself the one-sided privilege of divorcing his wife for faithlessness, barrenness or no fault of hers or any excuse on his part. Among the ancient Hebrews and Egyptians, for example, the husband could send away his wife to her home by writing a letter of divorcement and handing it to her. The woman has generally been denied the right of divorcing her husband. Even where she secured the privilege of resorting to divorce from her husband for his infidelity or cruelty, she seldom exercised her privilege until recently owing to her feminine devotedness and modesty. The marriage laws, like all human legislation, could not be perfect, and they have needed reform from time to time. Society, for example, has felt it wrong to compel one to be harnessed to a criminal or a lunatic, as matrimonial laws do, even at the present time, among many peoples. As divorce is justifiable under certain circumstances, and society cannot do away with it, so is the need of rationalizing the divorce laws. The present tendency, in many places, is to make divorce as easy and free as marriage. Divorce has been steadily on the increase in civilized society and especially so in the West. In some places one marriage in every ten ends in divorce.

Marriage has come to be regarded by a considerable number of people as a contract between two individuals, terminable by mutual consent. The attitude towards divorce was never so lax as it is today among such people. Husbands and wives lightly enter the church portals to be married and easily get out through the gates of the divorce courts, when they have wearied of one another. In a majority of cases, it is found, that divorces are inspired by a desire to marry someone else. This growing tendency for laxity in divorce laws which permits both husband and wife to divorce at will threatens to undermine society. The animal in man tends toward promiscuity. It is civilization that puts the indispensable restraint on disloyalty on the part of husband and wife. Some people in western countries have come to regard marriage as an obsolete institution, and the mutual pledge of conjugal fidelity as an unnatural restraint upon

the liberty of two human beings. The modern gospel of free love and living together without marrying in the conventional way, free childless unions, or trial or companionate marriages, or any attempt to loosen the marriage bond, and to supplant constitutional marriage by irregular unions, tends towards primitive promiscuity and threatens to undermine home life and dissolve society.

Monogamy gaining wider recognition as the highest form of matrimonial alliance. It begins to gradually dawn upon the human mind among progressive societies that true marriage is a voluntary union between one man and one woman intended to endure throughout life. It is the consecration of love and partnership between husband and wife. The normal sexual relation is the love of one man for one woman. Mutual love is the unfailing bond that joins two persons into one. To love wholly and intensely, man must have one wife only. Truly devoted love cannot thrive where there is division. The man and woman in such a union possess one heart between them, and true love demands from each the giving of the heart to the other. Polygamy which deprives woman of her dignity is now universally falling into disrepute. The progressive states in the Moslem world, where it has flourished as a legally recognized form of marriage for long centuries are now vying with one another to abolish it. This tottering of the institution of polygamy is the manifest sign of the rising status of woman in society. It shows that the idea of love is becoming purified and refined among cultured peoples. It is true that polygamy still persists in the growing monogamous world to such an extent that monogamy sometimes seems a mockery. Stealthy indulgence in polygamous and polyandrous relations is a deplorable lapse on the part of frail humanity. Human inclination towards vice will continue to diminish with the gradual ennoblement of human nature. It is undoubtedly a great step towards moral reform that concubinage is no more sanctioned and upheld as a normal institution by religious and social codes as was the case among ancient peoples. When vice begins to feel ashamed of its naked indulgence and struggles to veil its doings, society is making steady progress towards better morals.

Intermarriage. True to the saying of Empedocles that "like desires like," men and women are known to be instinctively

going in search for their mates who have similar modes of life with theirs and with whom they can be united by the common bonds of race and religion. Oriental kings have generally espoused princesses of races and religions different from theirs, and individuals have often mated with others of alien races, but the peoples that are not kindred have kept aloof from one another in marital relations. Racial and religious feelings on this question have not altered during the period of civilization. The ancient Hebrew precept of not letting the cattle breed with diverse kinds, and of not sowing the field with mingled seed still holds good among races of diverse origin. Modern science, generally potent for liberalizing influences, has stiffened this attitude. Intermingling of races which are biologically different from one another is declared to be conducive to unhappy results. In the case of such extremely diverse races it might be desirable for each to live its separate social life, work for its independent evolution, and develop its distinctive characteristics. But such separation, it seems to us, need not be perpetuated among such races that have descended from a common stock and whose fusion is not likely to be harmful. The blending of the blood of altogether different races like the Aryan and Negroid, for example, may be eugenically undesirable, but the fusion of the blood of the Aryans of the East and the West, or of other cultured peoples would not be detrimental to the well-being of humanity. What might perhaps be urged with some semblance of plausibility against such intermingling of peoples would be that by living independent lives in different environments and under different cultures for many generations, each people had developed such distinctive physical and mental characteristics, and produced such an incompatibility of temperaments that blendings would be hardly advisable. It is to be remembered, however, that the intermingling of races would eventually result in making them psychologically homogeneous, and in the melting of their different cultures into one common culture. And culture has the power to unify such connections.' Marriage contracted between such communities would considerably help in bringing about inter-racial unity and brotherly feelings among mankind.

Birth control. Throughout the period of history peoples have reared unlimited families, but owing to the unsanitary conditions in which children were born and bred and the absence of

the means of controlling diseases scientifically, the majority of them died before they grew of age. Children born today in healthier conditions enjoy better prospects of surviving to maturity and old age. Vast numbers of people of feeble constitution, low vitality, defective physical and mental natures live today to rear progeny who would have been eliminated in the struggle for existence. The inhumane customs of infanticide and exposure of the aged and feeble to die have been abolished. The heavy toll of death, due to epidemic diseases, has been greatly lightened by science. Medical and hygienic sciences and humanitarian agencies have conquered untimely death. Improved sanitation has brought about lower death-rate. Population is known to increase on a high ratio. The population of the world increased at a moderate pace up to the end of the eighteenth century. The industrial development, with its unprecedented prosperity, hastened its phenomenal multiplication, and has doubled its numbers during the last hundred years. The pressure of population makes the margin of subsistence thinner day by day. Malthus foresaw this situation and, as early as at the end of the eighteenth century, declared that the population of the world was increasing so fast that it would eventually outgrow its food supply. He preached the gospel of the regulation of the growth of population and advocated birth control which was condemned both by the Church and the State. Marx saw in overpopulation the quicker advent of the revolt of the proletariat which he longed for as a panacea for mending social and economic wrongs, and encouraged large families. The poverty and misery, he averred, that would ensue from over-population would drive the masses to desperation, and incite them to revolt from the existing social order.

It has now been the growing belief of the thinking public that blind fecundity brings with it destitution, disease, and death. Procreation has been instinctive with animals, and so it has remained until now with mankind also. The idea gains ground every day that it should be made rational. Birth control is being regarded as indispensable to keep down the corresponding birth-rate, when the population is fast overgrowing. The menace of the outgrowing population can be staved off by emigration or by birth control. The eastern countries are more densely populated than the western and they have no outlets for their surplus

population. The birth control movement is slowly making its headway even in the East. The dissemination of information regarding birth control methods is legally prohibited in many countries, but the rigour is gradually relaxing under the pressure of public opinion growing fast in its favour everywhere. The practice of birth control, at present, is confined to the enlightened people among the upper and middle classes of society. The backward and ignorant lower classes are not affected by the movement and continue to breed unrestrictedly and replenish the earth as they have always done. The differential birth-rate that permits the lower classes to breed faster than the higher is dysgenic and detrimental to the welfare of society. The legal ban on giving proper information to those seeking it should be lifted. Those that are wholly unfit for parenthood are freely burdening the world with their defective progeny. Man has always been careful about the breeding of his live stock, but wholly indifferent to the improvement of his own race. Society is now trying to seek means of safeguarding itself against the harm done to it by such an indiscriminate and unrestricted breeding of the fit and the unfit.

The disintegration of the modern family. The economic life of the family has altogether changed from what it was in the early times. The family was a self-sufficient community. It produced what it needed for consumption. It made its own things, it spun and weaved cloth, knitted and sewed its garments, washed and dyed its linens, made its utensils, milched its cows, ground its corn, baked its bread, cooked its food, brewed its liquor, reared its children, tended its sick and carried on many more activities associated with the home life. These functions have been gradually passing out of the family, until today when they are mostly performed by social agencies. The housewife finds many of her essential requirements ready made for her. She purchases canned and cooked, baked and bottled food-stuffs. Women have begun seeking outdoor employments like men, whether in stores and shops, or offices and banks, or in various other capacities. Their domestic duty as housewives is naturally neglected. Cooking in many places is not done in the home, and increasing numbers of families dine at restaurants and hotels. Children pass greater parts of their early years in boarding schools and college dormitories, rather than in their homes with

their parents. The sick are removed to the hospitals for care and treatment, chronic invalids are sent to sanatoriums for convalescence, and women in pregnancy are taken to the maternity homes for delivery. The family is everywhere disintegrating in modern times.

CHAPTER XVII

KINGSHIP

The earliest form of government is monarchical. No society, however small, can exist without some form of government in which authority is vested in someone who can regulate and control the mutual relations of its members, preserve peace, deal out justice and guarantee security against outside attack. The family is the smallest political unit. It flourishes because of the patriarchal government that exists in its midst. The members of the family recognize the authority of their elder and obey his commands. The elder is the guardian and protector of the household. He is experienced in the affairs of the world of men, and is conversant with the ways of the world of gods. He exercises his authority as ruler of the household, preserves peace and order between its various members, and defends them against aggression. When the number of families living in an area begins to grow, there are as many family chiefs as there are families. When some person, among these elders, appears on the scene, who is wiser in experience and wields greater influence than others, he succeeds in bringing together the several families into a compact unit and becomes the chief of this larger social aggregate, the tribe.

Government in its final analysis rests on power and power inheres in numbers. It is the people collectively that can wield the greatest power. But in the early stages of society people have not developed their political consciousness. They do not co-ordinate and co-operate within themselves for their common good. It is left to some individual, be he from a noble family or of obscure birth, who is endowed with a genius for organization to exploit power latent in numbers, and, strengthened by their strength, symbolizes sovereign power in his person.

There may be several tribes living at no great distance from one another under the rule of their respective chiefs. They may live their independent lives and prosper until some bold adven-

turer, with a passion for enterprise, emerges on a sudden, manages to impose his will by force of his arms or by cunning and resourcefulness, brings about cohesion among the scattered tribes and rallies them around his banner.

By his resourcefulness he would preserve order and peace within his tribe and by his prowess he would ward off invasion from outsiders. His success would arouse ambition in him to extend his territories by further conquests. There were always ready in his camp some stalwart heroes eager to reap laurels on the battlefields. They would encourage their chief to embark upon the new enterprise. Woe to the weak neighbour, when the mighty chief poured down upon his territory with his faithful followers, and brought its inhabitants under the sway of his conquering sword. His conquering zeal would know no bounds and more tribes living their peaceful and harmless lives would fall before his aggression and swell his possessions.

Everybody hails the victor and proclaims him to be in the right to conquer his unprepared weaker neighbours. No one cares for the vanquished. None whispers that the mighty conqueror can be in the wrong. Right must necessarily be on the side of the mighty. The weak cannot be in the right. Such is always the verdict of humanity. If the weak cannot defend himself, so much the worse for the weak. No tears for the fallen; all cheers for the rising. People welcome the victor with acclamation, strew flowers along the streets as he passes amid the fanfare of trumpets, beating of drums, blowing of conches, and clashing of cymbals, and hail him their saviour and protector. The priests invoke the blessings of the gods upon him, the bards immortalize his heroic deeds, and his subjects vociferously shout: "Long live the king."

The king's office became hereditary. His son took up the power on his death. The founder of the kingdom had won it for himself by personal valour, his successor secured it by right of descent. The king who had built his name and fame, and had created a strong empire in his lifetime was naturally eager to perpetuate his dynasty. The man who had risen from the lower ranks, by dint of undaunted courage and prowess, to be the ruler of his fellow-beings was always careful to instruct his successor in the arts of warfare, to make a soldier of him by rigorous military discipline, and to infuse his own martial spirit into him. His

dynasty was secure when he was able to leave behind him a successor of such training and equipment. Such a prince was capable of maintaining peace and order in his empire. He firmly suppressed any attempt at revolt, and drove out any aggression from neighbouring kingdoms. Moreover, if he was endowed with abnormal energy, adroitness, and daring, he would not rest content with ruling only in his dominions. He would wage wars of conquest, and enlarge his territories. The largest of the empire would not be large enough for the ambition of such a powerful king. He must conquer the world. Alexander, the story runs, wept when he reached the Indus conquering all before him that there were no more worlds to conquer.

But if the successor to the throne turned out to be a weak or dissolute king, as has happened more frequently, his central authority would be weakened, and some powerful neighbour would attack his kingdom, and put an end to his dynasty; or some astute feudal chief of his would raise a successful revolt and usurp the throne; or his subjects groaning beneath his tyranny would rebel, put him to death and set up another in his place. Few good kings and many bad kings have generally mounted the thrones. Few kings have died peacefully in their beds, or gloriously on the battlefields, but many have ascended thrones, after much bloodshed caused by the dynastic quarrels among rival aspirants for royalty, lived amid court intrigues and conspiracies, and died violent deaths by assassination or poison.

The king rules by divine right. Yahweh enters into a covenant with the Hebrews and appoints his vicegerents to rule over them. Ormazd's divine grace descends upon kings in Persia. A divine halo, adored as Kingly Glory in Zoroastrian sacred books, encircled the head of the king and made his person sacred. Manu declares the king a divinity in human body which is made from elements taken from the sun and moon, fire, wind, and water, and even from Indra, Varuna and other gods. Men and women have been accustomed piously to ascribe their prosperity and happiness to God, and have believed sincerely that the victories achieved by their king against his foes were due to the favour and protection which God extended to him. It was God's will that he should rule over them, and, therefore, it was their duty to be loyal to him. The priests preached the doctrine of the divine right of the king to rule over the people and the

king, partly from natural conviction and partly with the object of making his rule more secure, proclaimed himself to be ruling over his subjects by divine sanction. Both the temporal and spiritual powers were united in the person of the king. God as the absolute ruler of the universe had appointed him his vicerent upon earth, a mandatory of his own. Even an alien king who conferred benefits upon peoples of other races living in his dominions is hailed by his grateful subjects as the chosen of their tribal god. Cyrus, the Persian, for example, who restored the temple at Jerusalem and reinstated the gods of Sumer and Akkad to their former temples, was the anointed and shepherd of Yahweh in Judea and the chosen of Marduk in Babylon. Darius the Great is similarly called the son of the Egyptian goddess Neit. Besides speaking of the king symbolically as the son or brother of some god or goddess, he is often declared to be of divine descent, an incarnation of some god, or a divinity in human form. Credulity credited him with supernatural powers, and with power of communication with the gods. His person was sacred. Such adoration of royal persons originated in the East. Kings in Egypt, from very early times, traced their lineage to some particular god. The king in many eastern empires was believed to be either a god incarnate upon earth or his son by real filiation. Alexander the Great, in the West, claimed divine ancestry for himself. Caesar, Augustus, and Diocletian were deified, and their statues became objects of worship. This royal fiction of the divine origin of kings has lingered until recently in many parts of the world, but has now died out almost everywhere.

The king's power was absolute and unconditional. As it was a sin to question the commandments of God, so it was a crime to question the commands of the king. The fate of his subjects depended on his capricious mood. He could condemn the most innocent of his subjects to death for the merest lifting of a finger. Everything and everybody was his wholly and completely. Man's property and person were at his will. Wealth throve by hiding. The rich had to hide their riches beneath the ground and pretend that they were poor. They could not live sumptuously, or dress elegantly, or show their opulence, lest the covetous eyes of the king would fall upon their wealth and his rapacity would deprive them of their possessions. Virginity lived by stealth. The king could command the presence of any

damsel before him and order any woman, married or unmarried, to be removed to the palace to swell his seraglio. Everything prospered for him and everybody lived for him. Those whom he summoned to approach him fell prostrate on the ground, abased themselves, swept the dust from his royal feet and kissed them. His despotic rule killed individuality and created servile manners and slave mentality among his subjects. He was God upon earth in flesh, with the frailties of the flesh embodied in him. People endured oppression of the despot with slavish subservience. When unbearable tyranny of a depraved ruler drove them to desperation, they raised a revolt against him. Sometimes they succeeded in their venture and drove the king in exile or did him to death. Then they looked for another king to take his place as a matter of course. They did not dream of doing away altogether with the yoke of another despot upon their necks, and taking the reins of government into their own hands. They thought it permissible to deal summarily with the despot, but held it sacrilegious to demolish the institution of despotism.

As the king exercised the right of unquestioned proprietorship in the property and persons of his subjects, so he did not cease altogether to claim them as his in his death. For, among many peoples, when the king died, his wives, concubines, slaves, horses were buried alive with his corpse, as also his weapons, chariots, dress, ornaments, furniture and sundries. It was the pious belief that all these reached the dead king in the other world and furnished him with the comfort and dignity becoming his royal rank.

The king delegates some of his power to the nobility. The king had some stalwarts fighting by his side who had helped him in his adventure of carving out an empire for himself and his descendants. When he mounted the throne, he naturally elevated these trusted followers to high positions, granted them lands and showered upon them honours and distinctions. Like the king, the noblemen became hereditary. They formed the hereditary nobility of the land, the privileged caste. They arrogated to themselves the right and privilege to the most lucrative positions of the state. The places of high emoluments in many cases became hereditary and incompetent sons succeeded to the places of power. When the sons did not actually occupy the places which their fathers had held, they went to other members of the

privileged class. The sons of these nobles inherited the titles, position, and wealth of their fathers, but they seldom came by the possession of the qualities and virtues that had enabled the builders of their houses to rise from obscurity to fame. They came by wealth which they had not earned and influence which they did not merit. And they often made ill use of both. They disdained all work, and had it done by subject races, which the early conquerors had reduced to the grade of serfs and servants.

The lords owed allegiance to the king and agreed to serve him in the time of war with a certain number of their followers. They shared part of the king's authority with him and held sovereign sway over the people in their own territories. They could make them labour for their advantage, as they willed. They could punish, imprison or kill any of their vassals as they pleased. They built their castles in the mountains, fortified their positions, and maintained mercenary soldiers. They were held responsible for the safety of the roads that passed by their fortifications. They fulfilled their obligations, however, as long as the central authority of the king was powerful and unchallenged. Whenever it was found to be weak, they robbed travellers who crossed their areas, plundered the caravans laden with merchandise that fell in their hands, pillaged surrounding villages or retreated when they were appeased by heavy payments, fought among one another, openly revolted from the king, and assumed independent power.

The autocratic rule of the king. As the king derived his authority direct from God he was responsible for his deeds only to God. Not being amenable to any human laws, he feared God alone. Religion enjoined the king to be solicitous of the welfare of his subjects. Confucius lays down elaborate rules of conduct for the kings, and enjoins upon them the duty of protecting the weak. Manu, similarly, prepares a code of ethics for kings, and advises that sovereignty is a means of service and not of self-indulgence. But the autocratic ruler could not always be depended upon for the faithful observance of this religious injunction. The personality of the king was everything. If the occupant of the throne happened to be God-fearing and generous-hearted, he proved to be a benevolent despot, and people prospered under his rule. Benevolent despotism was good as long as it lasted. But such a worthy despot appeared at great intervals.

He was often succeeded by a son who turned out to be a depraved tyrant.

The rule of the king was absolute. He was the king and judge of his subjects. God has been sometimes envisaged as a capricious monarch and the king, as his representative upon earth, ruled by caprice for long ages, until in modern times, government by constitutional laws, supplanted the capricious rule of despots. As the king's rule was autocratic and personal he needed the help of persons who may keep him informed of all that is happening in his kingdom. A novel type of officials arose to perform this duty. It is said of Mithra that as an infallible sentinel of heaven, he is possessed of a thousand ears and ten thousand eyes, to spy upon the activities of mankind from his elysian abode. The human king, likewise, needed to watch the doings of his subjects. The officers employed for this purpose in Media and Persia were called the Eyes and Ears of the king. Manu, similarly, says that the spies are the king's eyes, and the Mahabharata explains that whereas all persons see by their two eyes, a king sees by means of as many eyes as he has spies in his service. This institution of the spy government flourished in Persia, India, Sparta, and many other countries, and people lived under espionage. Life and property were at the mercy of the unscrupulous officers of the spy government, who might accuse any one at any time and by procuring false witnesses against him deprive him of his property, or even of his life. The informers often extorted heavy bribes from wealthy persons or charged those who did not comply with their demands, with crimes and treason which they had never contemplated. In Rome under Constantine and his successors, as in many other parts of the world, citizens were not secure in their innocence, and remained in constant dread of false accusation which in almost all cases meant heavy fines, confiscations of property, torture, or death. Both innocent and guilty who had incurred the wrath of unscrupulous officers, or who refused to buy their favour, were reported to the king; or the people who had ill-will against one another often acted as spies upon one another, and by reporting to the king contrived to bring about their destruction.

The high offices of the country were generally sold, and taxes were farmed out to the highest bidders. The governor, armed with the power of the king, tried to extort as much out of

his province as possible, during the tenure of his office and lavishly spent his ill-begotten fortune for providing himself with a luxurious life. His petty officials followed his example, extorted money from those who fell in their way and tyrannized over the dumb masses. A corrupt administration, court intrigues, crimes of a profligate nobility, immorality, and effeminacy, in the end, hastened the downfall of kingdoms ruled by despotic kings.

CHAPTER XVIII

LAW AND JUSTICE

Law as a human convention. In the earliest period of man's life upon earth, when tribal organizations did not yet exist, men evidently lived and behaved as do the higher animals. The strong had their way, they robbed, or killed the weak at their will and caprice. Men could not live very long in such a chaotic way. It was not possible for one or two men to curb and control the unruly strong man who harassed others, but they saw that when they formed themselves into a group they could do so collectively, and they co-operated with that object. As their experience in life grew they made mutual agreements that no one should appropriate anything belonging to his neighbours, or harm them unprovoked. Everyone bound himself to obey the rules laid down by the group. If any one infringed the rule, the group punished him, or killed him. Such was the rude beginning of law and order in primitive society.

They found by their daily experience of life that certain acts and movements of theirs in their mutual intercourse brought common welfare, and certain others endangered their safety or did positive harm. Those that were conducive of good met with the approval of the group and became fixed rules of life, customs. Several such salutary acts, modes of life, or customs arose which were handed down from generation to generation. Each generation, again, added new customs found to be for the general welfare. Customs, thus formed the standard of conduct and the priests and elders of groups and tribes became their custodians. The welfare of every community depended on their faithful observance by its members. They became obligatory. The ancients, according to Herodotus, held custom as their king. Everybody felt it his duty to obey its dictates. Long usage gave the customs their binding nature. The unreflective mind of early society did not question their validity or reason. People followed them because their fathers had followed them in their days, and

reasoned to their satisfaction that the fathers must have followed them because they thought them good; therefore they should also follow them. Custom, thus became from early times, duty, a rule of conduct obligatory upon all. It is law in the making. The Law Code of Manu, the Institutes of Justinian, and the various laws embodied in the law books of different peoples are all, in their origin, customs practised and sanctioned by society and established by long usage. These legislators of great intellectual endowment collated statements of customs prevailing in their days, codified, explained, and interpreted them, and, thus, imparted legal validity to the codes of laws formulated in accord with them.

The belief in the divine origin of law. Some of the great legislators believed themselves inspired by the gods or by God in their great undertakings. Others again endeavoured to stamp the religious character upon their collection of laws, with the object of securing a greater incentive to obedience. The idea soon arose that laws did not represent a human expression, but that they were the expressions of the divine will. So far as laws were believed to derive their sanction from the group or tribe, and acquired their binding nature from its consent, it was crime against the tribe to infringe them. But when gods were believed to be the givers of tribal laws, their violation became sin against gods, in addition to being a crime against the tribe. Gods would certainly punish transgressors in their own inscrutable way, but the tribe punished the guilty all the more severely. It was afraid for its own safety, and believed that the transgression of a divine law by any single member of the tribe would bring the wrath of gods upon the whole tribe. The priests and elders punished the transgressor physically, ostracizing him socially, and refusing him the privilege of participating in religious rites for the living and the dead or commanded him to expiate his sin and appease the gods by offering libations and sacrifices.

Law is believed to be of divine origin, a part of religion or religion itself. God himself is lawgiver and judge according to the teachings of the great religions. Peoples gratefully speak of him as having entered into special covenants with them, as Yahweh did with the Israelites, when he gave his Ten Commandments to Moses. Shamash gave his Code to Hammurabi as Brahma revealed his law to Manu. Sophocles says that laws

are made in heaven and that they are not human creations. They are the gifts of gods to mankind, states Demosthenes. The priests were the jurists and judges. Their service was especially indispensable when it was not possible to find out the innocence or guilt of the accused, and divine help was invoked to indicate it by means of various kinds of ordeals which were accompanied by elaborate religious ceremonies. The science of law has undergone a slow historical growth, extricating itself from religious domination and developing capacity for dealing with the complex affairs of man's life upon earth. Some backward Asiatic countries still depend upon religious laws, but their number is decreasing with the spread of general knowledge.

The administration of justice. In the early stages of society, the tribe permits the individual to seek redress for his private grievances and to avenge his individual wrongs. The individual avenges himself upon the aggressor, or, in his absence, upon some member of his clan, because the rules of group morality hold all responsible for the conduct of each member. This method of seeking redress of wrong by retaliation gave rise to interminable blood-feuds between rival parties. It long continued to be regarded gentlemanly and legal in civilized communities to settle disputes between two persons by duelling. This mode of allowing persons to kill each other in duels has been declared illegal only in very recent times. With the awakening of the sense of social justice, society intervenes, and, as a disinterested, impartial arbitrator, administers justice between the contesting parties.

The administration of justice in civilized countries today is the result of a long evolution. People of all grades of society are subjected to one uniform law, without distinction of rank or race, color or creed. Law is held today higher than the highest of the citizens or even than the king. Justice is more and more being cleared of bribery and corruption. It is true that justice moves slowly, owing to a vast net of legal technicalities. It is slow again, because to make it as perfect as possible it passes through the small courts to appeal courts and to still higher final tribunals. Legislation has the tendency to become excessive and cumbersome, hence causing delay in legal procedure. The administration of justice is certainly far from perfect, but it has made a wonderful progress since the earliest law of the jungle,

or since the time when justice consisted in seeking vengeance or vindictive retaliation, until today, when it aims at rendering, through an impartial tribunal, to each disputant his due.

Law implies coercion and punishment for its infringement. Society needs its courts, jails, and policemen to give a sense of safety and security for life and property to its law-abiding citizens and to exercise a restraining influence over its criminals. Some people are deterred from crime by considering the disgrace and obloquy following conviction and punishment. Public condemnation is more dreaded by them than even the suffering involved in punishment. Some persons fall victims to criminal acts under the influence of a vicious environment, others have an inborn criminal urge that impels them to crime, still others are habitual law-breakers, men with a marked propensity for crime, or incorrigible criminals.

Punishment, says Manu, is divinely ordained and an imperfect society cannot dispense with it. At an early date, society takes the work of retaliation out of the hands of the individual, and the judge replaces him as the avenger of private wrongs. Punishment inflicted by the judge brings suffering to the wrong doer, and indemnifies those wronged by avenging the crime upon the criminal, in case of murder, or by merely affording the gratification that the wrong suffered has been suitably required. The motive of punishment in the early stages of the evolution of society is vengeance and reprisal.

The barbaric nature of punishment in early times. The rule of law that regulated the punishment of the criminal is the talion rule, "an eye for an eye and a tooth for a tooth." Violence is met by violence, and death by death. During the long period of history, society has invented barbaric forms of punishment. The severity of punishment is sometimes caused by religious bigotry or autocratic rule of the despotic times. Offenders have been consigned to dungeons to languish there for the rest of life, or submitted to the excruciating tortures before being put to death, or broken on the wheel, had their hands amputated, or their limbs mutilated, eyes scooped out, or their ears and noses cut off, or suffocated with ashes, burnt alive, or strangled under the feet of elephants, or buried alive, with the head only protruding, and were submitted to various other forms of savage punishments.

Punishment replaces its retaliative nature by that of reformative. The rigour of punishment has continued to be mitigated in modern times throughout the civilized world. Capital punishment has come to be restricted to cardinal crimes, or is associated almost entirely with murder. The lethal chamber has been recommended as a substitute for the rope, as the more humane method. The electric current or lethal gas, applied to extinguish life, causes instantaneous death and shortens the agony of the criminal. Moreover, the belief is growing that capital punishment is a relic of barbarism, and has no deterrent value in preventing others from committing murder. It has been abolished in some parts of Europe and America, and has been supplanted by penal servitude for life. It is claimed that this policy of abolishing the death penalty has not led to any increase in cases of murder.

The prison system of England, the most advanced country at the end of the eighteenth century, says Lecky, was most scandalous. Prison houses were such that the prisoners contracted disease, and were ruined both in the body and mind by the time they left them. They turned into haunts of immorality and brothels, where women were committed to prison. The conditions were much the same throughout the world or worse in some places. The prison reform started by humanitarians of the type of John Howard in England, who brought to light the horrors of the prison life and worked for their mitigation, has continued with unabating zeal to our own day, and has succeeded in effecting the amelioration of the wretched conditions prevailing in the past. The prison is made a place for the regeneration of convicts. The guilty person, it is urged, is not an object for revenge. The function of the State has come to be regarded as correction, rather than retribution, with the object of curing his moral disease. The consistent aim in all civilized countries is to make the prison experience of a criminal a preparation for a better life, when his term is ended, and attempts are made to reform him by means of all spiritualizing influences. Probationary methods are employed to reform prisoners, and juvenile first offenders are segregated from hardened criminals. Juvenile delinquency, criminal instinct, and the psychology of crime are systematically studied on the scientific basis, and the results of the research work in

criminology are applied scrupulously to eradicate crime at its source, and to redeem the criminal mind.

The tendency at the present day is to make laws less drastic, as far as is possible, and to reduce the harm of punishment. Complaints against this inclination towards leniency in dealing with crime are heard in some quarters, where it is alleged that prisons afford greater comfort and better accommodation to their inmates than they find in their own unsanitary homes, and that maudlin sympathy and sentimentalism towards criminals put a premium on crime and let criminals loose to prey on society. Crime, it is said, outstrips at a rapid pace the efforts for its prevention, and the correction of the criminal mind.

Law, we have seen, cannot be effective without penalty for wrong-doing. It is, however, the crime in the criminal that the judge has to put down and not the criminal. Justice assumes a vindictive attitude when it looks to the wrong-doer in administering punishment rather than to the wrong he has done. Punishment, in civilized society, tends to drop its vindictive and retributive nature, and becomes more and more reformatory and deterrent. Laws and punishment are necessary for our imperfect society. A law-abiding people, however, cannot be raised by the multiplication of statutes or by increasing the severity of punishment, but by the development in each individual of an instinct for right thinking, and by rousing his conscience to promote right living. Mankind recognizes and acts upon this principle at the present day as never before.

CHAPTER XIX

DEMOCRACY

Rights of man urged as the basic doctrine of life. Religions in all ages have sanctified duty, and human society, from earliest times, has been established on duty. If the king ruled by divine authority, it was the duty of all to obey him unswervingly. If the nobles or members of the privileged classes occupied the seats of authority, they shared the authority of the king and commanded in his name. Therefore, their authority was to be obeyed faithfully. Authority kept the world in order and all authority ultimately flowed from its primal source, God. Obedience, faithfulness, and loyalty to authority, temporal and spiritual, were virtues. Society lived and thrived on duty. Not that rights were not heard of, or attempts to revolt from authority to assert their rights were not occasionally made by individuals or groups. Rights had raised their heads against the tyranny of authority but such attempts were sporadic and short-lived. The foundation of society rested everywhere on duty and the observance of duty.

It was in Europe that, for the first time in history, rights raised a universal and comprehensive revolt against all authority, social, political, and religious. There the fight for rights began in the eighteenth century. Man was declared to have rights inherent in his very nature, and, with the awakening of the individual conscience, emphasis was laid on the worth of individuality and the sanctity of individual rights, as never before in history. Individuality was raised to the pedestal of freedom and independence. The basic doctrine of the new reform movement was that man was born with rights and society was, therefore, to be founded on rights.

The theory of the divine right of the king falls into discredit. The struggle between the individual and the privileged classes began with truly religious zeal. As the fountain head of all privileges was the king, the warfare opened with

agitation against royal prerogatives. People realized more and more that the sovereign who swayed their destinies could not, after all, be ruling by divine will and sanction. His actions and conduct generally were such as could not conform to the divine plan. It was not always a good and God-fearing king who adorned the throne. Very often kings were ignorant and incapable, wicked and cruel, avaricious and unjust. God would certainly not depute such degraded human beings as his vicegerents, to rule in his divine name upon earth, their very weaknesses betrayed them; their depraved character condemned them. In their quarrel with the king, it was seen also that God was clearly against him and on the popular side. When, exasperated by the misrule of a tyrant, they revolted against his authority, and triumphed in overthrowing him, driving him into exile, or killing him, then God openly sided with them. When rival princes contended for the throne, on the death of a king, God did not decide the issue, but the decision rested with them. The prince whose cause they supported in large numbers gained the throne. They could thus make and unmake kings. Intelligent people began to question the theory of the divine right of kings. The royal claim that the king represented the voice of God came to be contested everywhere, and the fight to establish the principle that the voice of the people should dictate the policies of the state began between the rulers and the ruled.

Democracy replaces the monarchical form of government.

Democracy has been best defined by Lincoln as "Government of the people, by the people, and for the people." Power, we have said, is the first requisite of government and people are its custodians. In theory, the king claimed to rule by divine authority, but in practice he could wield his sceptre only so long as he could rely upon and use as his own, the strength and power inherent in his people. He was powerful, because by force or cunning or resourcefulness, he had succeeded in manipulating the power of the people for his purposes. In democracy, it is the same power or strength, the priceless boon of the people, conferred by them by an act of free will upon the rulers whom they have elected and whom it is in their power, to control and unmake.

Representative government, on the scale of the great republics, as known today, is a modern feature. Yet some sort of local self-government, for villages and small city-republics, has flourished

from times immemorial, in the East as well as in the West. The leaders of village communities, elected from the heads of families, managed the public affairs unhampered. In the city-republics of ancient Greece, the common people had a share in the government, being allowed to vote for magistrates. The affairs of such cities were conducted by debate, and by the exercise of vote. Buddhist India had small republics capable of favorable comparison with the Greek city-republics. Village self-government systems, based on democratic principles, prevailed in India for ages. The elders of villages participated in the local affairs and arbitrated all disputes. Such village-communes have survived the fall of dynasties, and weathered the storms of revolution after revolution in this country. Village councils with local self-government flourished also in China, Germany, and many other parts of the world. The great modern republics of several millions of people, with fixed parliamentary institutions, are, however, the creation of modern age, and have originated in the West.

Political evolution is a painfully slow struggle between the privileged classes, headed by their kings, and the masses. In the western countries people agitated and fought long-drawn political battles, to curtail the power of the ruling class and win political enfranchisement for themselves. But constitutional agitation to curtail the unlimited power enjoyed by kings, or, by violence and bloodshed, to curb their autocratic practices, have gradually reduced them. By progressive steps people succeeded in establishing their sovereign right to rule themselves. Previously, monarchy had been limited only to the extent that it chose to fix for itself. The king was now made to hold his crown by the will of the people, and was made responsible to public opinion. England, now a monarchy only in name, led the reform for the representative form of government, and the British Constitution has continued to furnish ideals and models of democracy for many peoples throughout the world. The English Rebellion and Constitutional Revolution, in the seventeenth century, the American Declaration of Independence and the French Revolution, in the eighteenth century, are the great epochs in universal evolutionary movement toward democracy. They made the pulse of the western peoples beat quicker. The clarion call of Liberty,

Equality, and Fraternity, emanating from France, reached first the other parts of the West and, from the middle of the last century has been heard in the East as well. People, everywhere, began to question the authority of the powers that were trampling upon their rights as human beings. The democratic ideal gradually spread among advanced nations, until the State has now come to be regarded as existing for the individual. The opening of the twentieth century witnessed the transformation of China with its teeming millions into the republican form of government. Horace says that the subjects suffer punishment, when kings are maddened by defeat. Today, we find people killing or exiling their kings, and abolishing kingship altogether, when they are exasperated by a crushing defeat. The recent great war has precipitated the conversion of several mighty monarchies, with vast populations, to thriving democracies.

Progressive measures extending gradual franchise, first to the adult male population, and recently to the female population, have been the conspicuous features of legislation in the parliaments of civilized countries. The masses, for the first time in history, are finding the avenues of fair opportunity on terms of equality gradually opening before them.

Democracy has brought to the people what always has belonged to the people. Through vast periods of history nations existed solely to serve princes and kings. The sayings and doings, loves and strifes, intrigues and wars of kings formed the only subjects worth recording. The peoples and their life-activities were negligible matters. The scales have now turned. The power of the king has passed into the hands of the people, who have it in their power to change a government by constitutional means when it ceases to enjoy public confidence. Government has become a reflex of the will of the people. While formerly kings claimed to rule by divine sanction, now, with the breaking-up of monarchical principles, popular vote establishes or overthrows governments. The sovereignty of a country centers today in the people, and cabinet ministers are made directly responsible to the people. Despite their shortcomings, modern democratic governments are a great improvement upon the autocratic governments of despotic kings. They are working automatically with the regularity and efficiency of a machine. Parts are so

adjusted to one another that each functions in its own sphere systematically, giving stable and harmonious institutions, which the capricious rule of autocrats could not maintain.

Political autonomy entails responsibilities, and responsibility brings sobriety. The dignity and decorum in which the debates are conducted today in parliaments and senates are steadily improving, and the standard of manners is rising everywhere. Greater efforts are made to steer the debates clear of personalities, and to concentrate on issues and policies. Many more people than ever before now hear, and read, and think of contemporary political issues, and comprehend them. Members of the parliaments formerly came from the aristocratic classes. They were substituted by the capitalists, lawyers, and journalists. Today representatives of the working classes have gained public positions in increasing numbers. Democracy has raised the average man higher in importance today than at any time in history. The farmer counts one and the millionaire counts one, at the polling booth. It has given man his divine right to freedom. It is proclaimed to be the cardinal principle of modern civilization. Everybody, everywhere, is burning incense at the altar of democracy, and singing her praises.

Discontent with the working of democracy. Universal suffrage is a bold venture in government. It gives an equal right to the wise and the foolish, to the unselfish and the selfish, to the virtuous and the vicious. Not always does it secure the rule of the best, for its last word is liberty, and not best rule. If the wise few can give a better form of government than the unwise many, it prefers the inferior rule of the many to the superior rule of the few. For the many represent the voice of the people, and that is what democracy stands for. The mass of the electors are always defective in political education. They have not the intelligence to comprehend the significance of the vote. Electorates are neither consistent nor stable. Their caprice may throw out a man of real capacity and character, and elevate a man of mediocrity to the seat of power. Rather than offering the government by the people, for the people, democracy is often found in practice to involve the rule of organized classes for their vested interests. Aristotle defines democracy as a government for the interests of the poor. Instead of this, rich magnates who own the press and shape public opinion, often control legislation, and

set up men of their choice in administration to further their own interests. Political machines are organized by professional politicians and bosses, who convert political contests into scrambles for spoils. Political adventurers exploit votes for party purposes. Voting is generally done on party lines, and the electors do not care to know whether or not the men voted for are persons fit to safeguard public interests. However upright and capable a candidate may be, he does not stand the least chance of success against an unfit and incapable opponent, who is backed and endorsed by political party machine. Even where the franchise extends to every one to vote, only a small proportion generally care to take advantage of the privilege, for the zest in politics has not kept pace with the broadening of the franchise. Not all members elected to promote the interests of the people care to be present on all occasions, when parliaments meet, and of those who present themselves, a considerable number evade the debate, passing their time in the smoke room or outside, and entering the precincts at voting time, to vote as they are directed by the party whips. Democracy, it is argued, does not necessarily give a better and safer government than one provided by a benevolent autocratic rule. The United States of America, for example, shows a far more appalling number of murders than any other country in the world, and a very large number of criminals escape unpunished, owing to the corruption of administration, or because of the maudlin public sympathy for the murderer and his individual rights, regardless of the menace to society. Thus murder itself has become an adventurous pastime. Recently the complaint has been heard in many quarters that representative institutions have not proved altogether successful.

During the recent World War, the participating nations were urged to the task of winning a victory by the familiar assurance that they were fighting to rout the forces of autocracy, and to make the world safe for democracy. However, the decade of reconstruction following the victory has demonstrated that democracy itself has been made unsafe. Extravagant hopes were held out to secure the help of the people during the period of hostilities that the victory would usher in a new era of political and economic equality. This bright era, with its elimination of political and economic wrongs, has not yet dawned, as it was promised, and this has resulted in a growing discontent with democ-

racy in many quarters. The political and economic upheavals that overtook the world during this period have made many persons impatient and despairing of parliamentary governments. The desperate political and economic conditions have driven some nations to experiment with some form of socialism, whereas in others despotic dictatorships have usurped the place of parliamentary democracy. The Fascisti have repudiated democracy in Italy as have the Bolsheviki in Russia.

Despite its working fallibly and haltingly, democracy is the best form of government so far invented by human intelligence. Government can be established by rational persuasion of the people to be law-abiding citizens of the state, or by preventing them by force from being law-breakers. To persuade the inert masses, to awaken political consciousness in the majority, and to lead it to its rational comprehension, is a difficult task. Autocracy has long ruled by virtue of mailed fist. By gradual progress in the art of government, it has been replaced by democracy, which is based on the consent of the people. With all its weaknesses, this form of government by consent is an incomparable improvement upon the monarchical autocracy that rested on force. Maladministration, bribery, extortion, injustice, corruption, which had come to be recognized parts of the established order of public life under autocratic rule are, gradually, being eliminated everywhere. The critics of democracy have not shown any other system of government that could work better.

Some nations are at present saddled with a dictatorship. But dictatorship is a transient phase brought about in time of emergency. The World War left the world bleeding and exhausted. Some nations were threatened with disintegration. At such periods of great national upheaval, with internecine warfare, and disruptive influences working everywhere, a man of abnormal energy, iron will, and indomitable courage, who could suppress conflicting elements with a strong hand, and rescue the nation from its impending ruin, is the supreme demand of the hour. Where the hour finds its man, he emerges on the surface, brushes aside conventions, upsets policies, plays the part of a dictator, a despot, a saviour. Desperate conditions of some nations, it is true, have driven them to experimentation with a dictator. With the return of normal conditions, the dictators

will have finished their work, leaving their respective countries stronger and safer for democracy.

Nations are trying in their fumbling ways to live up to the ideal of this representative form of government. Democracy has not yet been sufficiently tried. Politics is a progressive art, and the limit to which man can advance has certainly not been reached. Society is experimenting at present with the rule of numbers, the rule by all over all. It is feared often that, with its universal suffrage, democracy exposes the nation to the mercy of ignorant masses; for democracy stands on numbers, and numbers are composed of the least knowing. An unintelligent and unscrupulous mobocracy may prove worse than a despot, with a diadem, sitting on the throne. The rule of the majority may, with puritanic zeal, enact laws that violate the fundamental democratic principle of the individual's right to do what he wills, provided he does not infringe upon the similar rights of others. The United States, for example, have prohibited the use of liquor by legal enactment. If legislation can go so far as to curtail the individual's right to choose what he shall eat and drink, and what he shall not, there is no limit to the lengths that it may go in the future. Since the enactment of the prohibition amendment act, the anti-tobaccoists in the States have been aspiring to launch a vigorous campaign for legislation against the growing, importation, and sale of tobacco. Some States had already adopted anti-tobacco measures, which, however, have failed. Such prohibition campaign may be extended against the use of tea and coffee, or a zealous vegetarian legislation may utilize its power to prohibit the use of meat diet. State interference has limits beyond which it should not go. The advocates of prohibition urge, as the propagandists for the prevention of the use of other articles for consumption, may argue tomorrow that they were enforcing such prohibitive legislation for the sake of public health and economy. We have ceased, however, to believe any longer with Plato that man can be made righteous by acts of parliaments. Righteousness grows when one does a good deed of his own accord, prompted by the conviction of its goodness, and not when one does it under compulsion of law.

An intelligent electorate is the prime need for securing the best representative rulers. Even in the rule by the majority, for which democracy stands, it is always the capable minority

that rules. But the majority controls it. It can unmake it as it has made it and replace it by another of its choice. This choice has to be intelligent and regulated. Nations entertain mass education as the one hope of democracy, and are endeavouring to leaven the masses by universal education, to prepare them to conduct political democracy intelligently and well. It is true, however, that all persons could not be educated to an equal level of excellence, because all are not possessed of equal mentality. Many are deficient and cannot be educated sufficiently well, and many, still, cannot be educated at all to comprehend the responsibility of the right to vote. Society may make intelligence the basis of suffrage, and resort to the rule of the representatives of learned professions, of the wisest and worthiest few, or it may demand that intelligence and uprightness be jointly made the basis of suffrage, if it can successfully make psychological tests of morals as it does of intelligence. Democracy which gives one man and one woman one vote is the best form of government that society has so far evolved, but it is not the last word in the art of government. Mankind is still searching for an ideal form of government, and it will find it at last.

CHAPTER XX

NATIONALISM

Nationalism is the evolutionary extension of the primitive tribal feeling. When men and women began to live a settled life at the gray dawn of civilization they pitched their tents or built their huts close together, for mutual help and protection. The common interest of those living and prospering in a limited area bred in them love and pride for their group and for the place of their habitation. At a later stage, this primitive herd-instinct embraced a higher sociological group, that is, the tribe and the tribal land. The primitive patriarchal feeling was confined to the members of the tribe and the tribal home. As the tribe evolved into the largest sociological group, the nation, this feeling, termed patriotism, has extended its boundaries and pervades the vast territories occupied by a nation. Patriotism, naturally enough, never goes beyond the frontier limits of a nation's country.

A nation is the largest social group with a common habitat and common political and economic interests. Nationalism enlarges the sphere of co-operation, widens social consciousness, increases corporate activity, and spreads civilization. It fosters exclusive attachment and undivided allegiance to one's country. It creates intense consciousness and pride for it among the people. It inspires them to live and work passionately for its prosperity and welfare, greatness and glory. It encourages them to cultivate its language and literature, arts and sciences, and to contribute to the common stock of human knowledge, that which is her special endowment. It inspires them to fight for it and die for it when its honour and safety demand.

The French Revolution gave a great impetus to the development of nationalism as a conscious force among European peoples. The nineteenth century witnessed its intense growth throughout the civilized countries. With the awakening of the consciousness of the people and the rousing of the passion for

democratic ideals, the peoples of common race and culture, who had been divided and subjugated by their early conquerors, struggled for liberation from the yoke of alien rule, to win back their individuality. Peoples belonging to the same stock and speaking the same language, living not far from one another, yet forming several independent principalities, strove for consolidation into one strong nation. The devotion, loyalty, and fervour, which centered formerly around the Divine Kingdom of God, formed a new attachment to the earthly kingdom of man, his country. The feelings and sentiments of loyalty, once felt by peoples for their kings, turned increasingly toward the land of their birth and toward the State which guarded their political and economic interests. Patriotism became the highest virtue, and some, like Mazzini, made a religion of it. Nationalism became the most cherished expression in the life of peoples. The spirit of nationalism has continued to grow steadily. It has now swept over all parts of the world, and is the most conspicuous factor in the political life of our time. Nationalism has risen to the height of religion. It has become the political religion of mankind.

Nationalism wields greater cohesive power than religion. People living on a common soil, and participating in the common economic and political life of their country, are united by the bonds of nationalism. Common language, culture, and religion are the elements that may enhance national consciousness, but they are not always present in every nation. People of different creeds and cultures, and racially of diverse physiological traits, can be united under one national flag. It is true that the diversity of race or religion forms a formidable obstacle to the unification of the population of a country in its early stages of political evolution, but when once the full consciousness of the common political and economic interests dawns upon them, the process of welding them into a nation soon begins. National affections and loyalty are not secure on the basis of common tradition, common culture, and common religion. They are transferred from one party to another, according to the current political and economic interests.

Religion has great cohesive power, but intense nationalism disintegrates it. It is forced to concede at every step to the demands of nationalism. Rather than influencing nationalism,

religion is coloured by it. Nationalism eats into the heart of religion.

Unity between the followers of the same faith living under different national flags is a myth. The flag has always acted as a screen between any two religionist nations. Religion brings spiritual unity, but it is psychological and remote, whereas nationalism works for territorial unity, with its physical and immediate interests. Religious and racial factors, in the final analysis, fall into the background before geographical and economic interests. Despite her religious as well as cultural unity, Europe has split into several separate geographical units, mutually hostile. When Islam was politically independent, Moslem powers were often arrayed one against another. And such has been the story of all races of mankind in all times.

Attempts to override national boundaries by means of other human agencies have been made in our own times, but they have failed. The International Labour Movement, for example, has ventured to cut its way crosswise through several nations, since the latter part of the last century. Wage earners and workmen of different countries have set aside the claim of their respective nationalities, and united on the basis of their common interests as workmen. The late war put this confederation of heterogeneous labourite internationalists to the crucial test, and it naturally dissolved at the first sound of the trumpet call for workmen to rally round their respective national flags. Members of different nations deserted their union to flee to the defense of their fatherlands.

Insensate nationalism embitters international relations. Nationalism as the highest extension of group feelings enlarges the sphere of co-operation between the largest groups of human beings, but it extends also the area of conflict, which now marshals nation against nation, instead of tribe against tribe. As individualism stands for the absolute right of self-assertion among members of society, so nationalism claims unlimited rights for a nation, as the aggregate-unit of such free individuals for self-assertion among other national units. The struggle in both cases is the desire on the part of the strong individual to dominate his weaker neighbours. Intense nationalism acts as an irritant to international peace. Nationalism implies separateness. The loyalties of nations are selfish, their ethical standards are double,

one right between man and man and another between nation and nation. With indiscriminate patriotism, it generally assumes a narrow outlook, and adopts for its cult love for all that is indigenous and hatred for everything foreign. With a powerful nation, it often tends to be as aggressive and imperialistic as despotic monarchies have always been. Nationalism has been contemporary with democracy, yet never before have national antagonisms been so acute and pronounced as in the age of democracy. Each nation becomes the individual competitor with other nations. Just as in religious matters, everyone upholds his own religion as the best, so every nation thinks its country, the only country and the best country, and its people as the chosen people of God, the salt of the earth. Its duty is to it alone. If it can make it more glorious and more rich at the expense of its neighbours, it will do it. Its love for its own country excludes similar feelings for all other countries. Nations have not yet widely applied the golden rule of doing unto others what they would have others do unto them, in their relations with one another.

Such unbridled nationalism generates anti-social tendency. The slogan, 'my country right or wrong' is as mischievous when applied to the relations between nations as 'myself right or wrong' as the standard of conduct between individuals. Each nation entertains zealous regard for its own rights, but callous disregard for the rights of others. Nations seek to score off one another, and, in their dealings with one another, employ methods that would be morally wrong if employed by individuals towards one another. Every nation's hand is against every other nation. When every nation thinks itself at liberty to exploit every other nation, all nations remain in constant danger of being exploited in turn. Consequently, all nations are suspicious and distrustful of one another. Strong nations bully their weak neighbours, and themselves are bullied in turn by nations yet stronger than they. Aggressive nationalism, based upon imperialism, has not known international fellowship, and has proclaimed its own country above all and against all. It has bred envy, greed, and hatred between nations and led to international wars. Insensate nationalisms, based upon the principle of conflict, are mutually destructive.

Nationalism, we have observed, cements together the component parts of a people in bonds of common interest, and is consequently a necessary step in the advancement of society. There is room still among backward and subject races to be roused to race consciousness and nationalism. The last war has created several such new nationalisms among small nations, which have come into their own, and put them on the path of national evolution. It is where nationalisms have developed beyond their bounds, and have become mutually hostile, it is time that they retrenched.

Internationalism is the next step in the evolution of mankind. Humanity has lived as a successful family unit within the bounds of the tribe and its communal life within the vaster fold of the nation. The largest social aggregate evolved up to the present is the nation, but mankind is greater than any nation. Nationalism is the necessary training school leading to internationalism. Nations are now beginning to realize that their peaceful progress is not secure, unless they are prepared to sacrifice part of their national sovereignty to internationalism. Society now makes feeble beginnings to live peaceful national lives within the largest political aggregate of internationalism. It is now entering for the first time upon the internationalistic phase of progress. It realizes the futility and harm of vigorous nationalism leading to conflict, and embraces internationalism, aiming at a closer co-operation between nations. As individuals recognize and obey laws between individuals, so nations should honour laws between nations. As individuals derive their mutual happiness by voluntarily submitting to the laws of a state, so should the states seek their tranquillity in loyally subscribing to the laws of some federation of states or an international state. To ensure universal peace and order every nation should willingly assign some of its power to such a supreme state. Every nation should be disciplined into the belief that, along with its national rights, it is bound to respect its international duties, for national rights are limited by international duties.

In the midst of the frequent outbreak of conflict between nations, is witnessed the process of international co-operation gaining strength. National separatism will predominate for a long time to come, but internationalism is already crossing the

frontiers in the political, economic, literary, scientific, hygienic, and social spheres of life. Posts, telegraphs, railways, banks, and other institutions of universal utility have already crossed the borders of the state, and have become international organizations, and nations have entered into international engagements to regulate them. Commerce, credit, and an all-around investment of capital are promoting economic internationalism. Literature, arts, and sciences do not recognize boundaries of nationalities, and with their annual congresses and conferences, with the publication of books and periodicals, are creating an international mind. Nations have joined one another to adopt international hygienic measures to fight disease, to put a stop to the white slave traffic, to suppress the opium evil, and to combat many other vices that undermine society. The League of Nations has undertaken to regulate political and economic relations between nations. It endeavours to bring the nations of the world together to serve the community of nations, and to create a spirit of friendliness, mutual trust and understanding between them. Internationalism has never been tried before, for it was impossible. Modern means of communication have now made it feasible. It may be pointed out that the Christian Church of the Middle Ages had laboured to create a Christian Commonwealth of the peoples of Europe with the fundamental conceptions of the unity of faith and of western civilization. This attempt at the federation of the peoples of Europe failed, when the Renaissance secularized thought and the Reformation split the Church into rival factions. Nations are now, perhaps unconsciously, taking a course towards a federated world. Whether the growing common economic, political, and cultured interests will ever usher into the world a United States of the World is beyond our power to predict at the present time. Yet it is not altogether an idle dream to strive for the dawning of a day, in some distant future, when man may know neither nation nor race, but, with the Stoic conception of his world citizenship, only mankind, and when mankind may claim the world for its motherland.

CHAPTER XXI

WAR

The herd-instinct as an urge to war. War is as old as mankind. Nay, it is older still. For to fight is instinctive with animals, and animals have preceded mankind in the order of creation. Providence has endowed man, in common with animals, with the fighting instinct, so indispensable in the early stages of life for the preservation of his species. It has made possible the survival and propagation of his race. As we have seen, conflict, like co-operation, is a persistent natural fact. In the animal world it exists in the struggle for existence, which is waged inevitably and instinctively. The herd-instinct, in common to man and all animals, is most developed in him. His capacity for co-operation, better co-ordinated than among animals, enables him to engage in conflicts more effectively. The primitive instinct of conflict is for him the basis of one of the leading institutions of his social life. It is augmented, applauded, and organized or regulated, modified, and belittled by various humanizing agencies. Among animals it originates in the instinct of self-preservation, and remains rooted in instinct. With man it begins with instinct, but does not end there. It evolves for better or for worse under the working of intellect. With the aid of the inventions and discoveries that he has made along the path of his material progress, he has raised the art of effecting destruction to diabolic perfectness.

Man is at peace within his group, but he is at war without. He covets his neighbour's cattle or implements, or women, or anything of value which he can make his own by the effort of his superior strength. Along with good qualities that impel him to deeds of co-operation, he is constitutionally filled with the evil propensities of greed, envy, jealousy, and hatred which urge him to conflict with his fellow-men. Groups live in constant danger of predatory attacks. Those able to fight and defend their women, children, and possessions are saved. Those not daring

enough to face their enemies are killed or reduced to slavery. Hunting peoples are at war for the possession of best hunting grounds, pastoral peoples strive with one another over pasture lands, and agriculturists over their settlements and stock. Tribes fight tribes against the infringement of the boundaries and nations go to war with nations for extension of their territories or increase of their wealth. As civilization and progress bring co-operation between an ever increasing larger group, so does conflict embrace an ever-widening aggregate of men.

Warlike tribes and nations have negotiated between them treaties to be observed for short or long periods, or everlastingly. But throughout the history the signatories of such treaties have generally broken them at the slightest pretext. It is weak peoples who have believed in the sanctity of treaties, but the strong have always regarded them as hindrances to ambition. Friendships and enmities between tribes and tribes, and later between nations and nations, have been like the shuffling of cards. Nations that have combined to fight a common foe, and believe that as comrades in war so they will remain ever comrades in peace, find that fellowship based on a common danger and the resistance of a common foe vanishes almost with the achievement of victory, and that their alliance falls to pieces as if it never existed. With the coming of peace, allies of war relapse into mutual distrust and jealousy, and sometimes become open enemies. Often, indeed, they change places, so that a nation may choose as his ally an erstwhile enemy, and fight as his enemy the nation that was his ally in the last war.

Militarism and imperialism have mostly made up the history of mankind. The peaceful arts of life have originated during short respites between wars. Kings and nations have so often and so uninterruptedly gone to war with one another throughout the period of human history, that the periods of peace that their subjects have enjoyed have been of short duration. It was the Roman custom to keep the gateway of the Temple of Janus open when she was at war and to close it when she was at peace. But Rome was so much engaged in warfare that the gates of the temple, it is recorded, could not be closed for several centuries. The white dove of peace has always fluttered helplessly as it has heard the dreadful sound of the knocking of the mailed fist at the door of the temple of world's peace.

The warrior's profession held in highest esteem from earliest times. War was man's chief occupation in early periods of history. The best of men followed warfare as the most honourable profession. The highest ambition for an adventurous youth was to face danger, defend his kith and kin, come out as a saviour in time of danger, shine as the most dauntless, most courageous, and most resourceful man of his clan, a sure shield in its defense, and a mighty sword for offense on its behalf. Warfare was the path to power and glory. Men prayed for heroic sons who would reap the harvest of laurels on battlefields. Bards everywhere made the heroic feats, mighty prowess, and valorous display of the warriors the theme of ballads and songs for the emulation of the youth. Among all early peoples heroes were eulogized and honoured while they lived; they were apotheosized and worshipped as gods when they died. People looked with pride for romance, chivalry, and heroism in war. Society has always entertained instinctive admiration for warriors and heroes and has raised statues and monuments to great soldiers. The younger generation is taught to admire and emulate their valorous deeds. School books are filled with glowing accounts of battles, and young pupils are instructed and inspired with the thrilling accounts of the glorious achievements upon the fields of battle. Pride in the fatherland, adoration for the national flag, zealousness to fight for them, willingness to die for them are all instilled into them by instruction and example. When boys grow to manhood they find the idea of the glory of war indelibly imprinted on their minds.

This age-old glamour and romance associated with warfare has persisted throughout the ages. It has inspired men to face death with contempt and pour out their lives like water for the honour and safety of their country or for adventure and aggrandizement. The greatness of a nation has been measured, not so much by its cultural achievement or moral grandeur as by its fighting strength upon land and water, and recently, in the air. Nations that can fight are respected. Races that are not martial in spirit are looked upon with contempt and their cultural merits are ignored. Military, naval, and aerial supremacy wins for a nation the recognition as Power. The term Power has come to mean either nation or country. Great nations are spoken of as so many Great Powers. Japan, an unknown country as late as

the opening of the third quarter of the last century, won the distinction of being addressed as a Power when, with amazing success, she made her own the new western methods of fighting. showed that she could deal blow for a blow, and defeated Russia on both land and sea. Nations and people are many in the world, but Powers are few and they alone count at the present day.

Long since, the periodical outbreak of wars came to be regarded as a useful stimulus, to save people from falling into languor and decay, and to rouse them to heroism and patriotism and deeds of self-sacrifice. It has been regarded as the great training-school for the manly virtues. It has always been declared to confer upon the race great benefits of fostering the virtues of self-sacrifice, fortitude, endurance, and vigorous life in man.

Life, we have maintained all along, is struggle in all its phases. Manly virtues, we may affirm, can be acquired by entering into warfare with insanitation, disease, ignorance, superstition, bigotry, social and economic wrongs, crime and vice or by toiling hard to conquer the forces of nature. Life has its hundred battles to fight, obstacles to surmount, and dangers to avert. The combatant who loyally fights life's battles, undergoes the strictest purificatory discipline, does untold good to humanity, and all that without descending to the bestial acts of slaughtering his fellow-men and spilling their blood. As William James well puts it, an edifice of civic morals can be raised for constructive purposes on the ruins of military morals which always culminate in destructive work. If the state, he continues, would conscript the youths of a country for a number of years to form a civic army to combat nature and assign them all sorts of hard and rough work conducive of common welfare and inure them to hardship and privation, it would thereby inculcate in them the virtues of fortitude, bravery, endurance, strenuousness and enterprise, and raise a nation of patriotic stalwarts.

Religion sanctions war. Zoroastrianism, Judaism and Mohammedanism have blessed warfare whenever their followers have engaged in it. Religions of India and China that have leaned more towards the pacific side of life have acquiesced in the engagement of warfare when circumstances demanded it. Manu discriminates between just and unjust wars, and enjoins upon kings to enter upon wars for the defense of country or its

liberation from tyranny, but to abstain from such as are prompted by greed and the lust of power. The divine Krishna leads the reluctant Arjuna to fight by his lengthy discourse on the inevitability of a just cause for war, and himself acts as his charioteer. It is Christianity, with its teaching of the great sanctity attached to human life that has probably sounded a general condemnation of war. In its early stages, before the era of Constantine, Christians who joined the armies of the state were regarded with great disfavour, as acting as non-Christians and sinners. Thus penances were ordered for them at the close of their active military career. With the spread of Christianity and its advancement in influence and power, however, it came to be felt that with its uncompromising attitude towards all kinds of warfare, it could not rise to be a state-religion. St. Augustine enlarged upon the question of the compatibility of war with the teachings of Jesus, and added that abiding peace without war will come in the City of God, but we could not abstain from war altogether in this sinful world. He was followed by others who tried to prove that the Christians can enter into a just war. There were others, however, who insisted upon the literal interpretation of the scriptures, and contended that, under no circumstances was war reconcilable with the doctrine of non-resistance promulgated by Jesus. Tertulian affirmed that war could not be justified in the face of the declaration of Jesus, that whoso wielded the sword would perish by the sword. But such protestations did not avail much before the march of events as the Christian Church rose to power. The sectarians of "no war under any circumstances" have flourished from the days of the Lollards of the fourteenth century to the Tolstoyans of our day, but the Christian Church has never officially subscribed to the extreme view of the unqualified condemnation of war. Conscientious peoples that have gone to war have always been anxious to persuade themselves that their cause was just and that it had the sanction of religion and morality. Reversing the principle of seeking justification for a war in a righteous cause, Nietzsche, propounding his anti-Christian morals avers that it is not that a good cause justifies a war but a good war hallows every cause. Machiavelli declares every necessary war is a just war.

With the outbreak of war in a country, the Church is always seen keeping its mission of peace in abeyance and converting

herself into a docile ministrant to the mission of war. It has been so at all periods of history and with the churches of all religions of the world. The priests have always donned the garb of patriotic zealots and, forgetful of their sacred mission of living and working for the unity of mankind, have, as violent nationalist partisans invoked destruction and death upon the enemy, as they continue to do today with unabating zeal. During the period of war they seem to abandon their God to worship at the altar of Mars and rally their flocks around it. As Erasmus says, they fight the battles of their kings from the pulpits and lavishly promise remission of sins to all who fight. The Mullahs offer paradise with all its sensuous pleasures to those who die fighting.

Combatants seek gods for their allies. Man has always looked for guidance and help to the invisible beings whom he has believed to be presiding over his destiny. When he has invoked the heavenly beings for help in all his peaceful pursuits it is all the more necessary, he has thought, for him to gain their goodwill and support when he embarked upon the hazardous adventure of warfare with his adversaries. Hence it is what we find the practice of invoking divine help in warfare has been universal from earliest times. The bravest of warriors who embarked upon warlike engagements felt it necessary to make sure that the gods of his people were on his side. The war-god of every people was a tribal god. He was always for his chosen tribe, he accompanied the armies to the battlefield, fought its battles and won victory for it. Fighting armies have often invoked even some god of the enemy, where he had greater martial reputation than their own gods. When Cyrus reached the frontiers of his enemy's country he offered sacrifices to the gods of Assyria and other gods of adjoining countries that people brought to his notice, and concluded his invocation by sacrificing to the Persian gods of his own country. In his Grecian campaign, Xerxes visited the citadel of Priam and sacrificed a hundred oxen to Athene of Ilium and offered his prayers to the gods of the land of his birth. As a general rule, however, the gods, on such occasions, discarded the sacrificial bribes that came from the enemy and faithfully supported the cause of their own followers. Anahita, for example, refused to help the national foes of Persia when they approached her with supplicatory libations. Kings

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consulted oracles before embarking upon war to ensure themselves of divine sympathy. They offered prayers and sacrificial libations to God and invoked his help. Among many peoples priests accompanied the fighting armies on the battlefield with ceremonial appliances and sacrificial offerings, and invoked divine blessings upon the king and his fighting armies at every stage on the march. Propitiated and satisfied with the prayers and sacrificial libations, God, they believed, came down upon earth in the midst of war, breathed courage into the fighting armies, spread consternation in the enemy ranks and broke them asunder. In ancient Persia where the cult of the ancestral dead was strong as in India and China, the fighting armies invoked the Guardian Spirits of the dead. These, it was piously believed, came flying like winged birds from their heavenly abode to the battlefield, rendered the swords and spears of the enemy ineffective and put the hostile hordes to rout. When the victor, returned triumphant to his country, he devoutly dedicated part of the spoils of the war to the shrine. Cyrus ordered the Magi to set apart a portion of the spoils of war, that custom had reserved for the gods. Among some primitive races such thanksgiving offerings generally included the sacrifice of the prisoners of war also.

The causes of war. Various have been the causes which have driven men to warfare with their fellow-men. The pressure of population beyond the point that a country can support has been a continuous menace from the earliest times to the peace of the world. Wave after wave of humanity has, from times immemorial, crossed its own borders and forced its way into another people's territories, when the struggle for making accommodation for its growing population and feeding it became unbearable. When people living in an overpopulated area see that they must either expand or starve, those that are strong naturally choose to expand. Such overcrowding forces mutual conflict upon peoples who may prefer to live peacefully as neighbours. So it has always been, and so it is to this very day. As a concrete example, we may take the case of Japan. Although doubtless she would wish to be on friendly terms with America, her great neighbour across the ocean, her ever-increasing population contributes a real menace to peace. Growing at the rate of some seven hundred thousand souls annually, and with an area of less than

150,000 square miles, supporting a population of 375 to the square mile, she may find the increase of numbers so embarrassing that, in absence of any international arrangement for relief by peaceful means, she might be forced to risk all in the attempt to push southward towards the Philippines. Italy finds her bounds overflowing with her swelling population and maintains an attitude menacing to peace.

In earlier periods of history tribal chiefs have crossed swords with rival rulers for the possession of some woman desired as a wife, or for avenging some wrong. Princes have precipitated wars to secure gratification of other personal desires and ambitions.

The history of religion teaches us that among many peoples religion has consecrated wars for its promulgation and religious zealots have carried fire and sword to distant lands for the glory of their God. The holy Quran promises paradise to those who fall in the holy warfare against unbelievers. The proselytizing zeal combined with the greed for the riches of the temples has furnished motives for wars of extirpation of Hindu idolatry in the name of religion. The Christian Crusades were waged for the recovery of the Holy Sepulchre from the Mohammedans. Along with wars against infidels abroad, internecine struggles between rival sects, to force dogmas and doctrines upon one another, have left bloody pages in the history of religious institutions.

The doctrine that "might makes right" has been the guiding principle of powerful chiefs from times immemorial. Strong rulers have raided the countries of their weaker neighbours to win rich spoils for themselves. They have sought to build the prosperity of their own countries on the ruins of their defenseless neighbours. They have gone to war with backward races to capture slaves to serve their multitudinous demands. Kings, engaged in perpetual warfare to overrun the territories of their rivals, have always gambled with the lives of their own subjects. Millions of lives have been sacrificed to the ambitions of kings, backed by military castes, athirst for power and adventure. Men have been torn from peaceful pursuits and rushed to battlefields in masses, to kill and be killed.

The cult of unbridled nationalism has led many nations to wars in recent times. Patriotism kindles burning enthusiasm in

human hearts, and men, for the glory of their countries, have flocked in thousands at the sound of drums and bugles to fight with almost superhuman courage. Cheerfully they will lay down their lives for king and country, prompted by no hopes of reward beyond the keen sense of duty discharged.

An iniquitous peace at the close of a war may be counted as one of the causes of new wars. A peace of vengeance never can insure peace. And as almost all treaties of peace are based on inequity and vengeance, and a stern resolve to disgrace and destroy a vanquished enemy, they only sow the seeds of continued hostility. The arrogant victor usually enforces peace terms that violate all principles loudly proclaimed by him while the issue was still undetermined. Idealism, so vociferous during the period of fighting, fades away when the victor finds himself relieved of all fear and anxiety. He imposes terms that leave the festering wound and exacts unrecoverable indemnities. Passions of hatred, let loose by the war, urge the victor to demand destruction of the economic life of the enemy and seek all possible means to check its revival and reconstruction. This, happily, is not found feasible in practice. It becomes tantamount to demanding both the killing of the goose as well as coveting its golden eggs. A defeated nation cannot pay its heavy indemnity to the victor and make good war's ravages, unless its economic life is preserved and restored to health, and it is permitted to carry on its foreign trade uninterruptedly, and rehabilitating its prosperity. Conquered peoples bide their time and patiently make preparations for winning back their freedom. When they feel themselves strong enough they raise the banner of war for liberation. If successful, they impose their will on their enemy, treating him, in their turn, in a way that keeps him burning with vengeance and scheming for another retaliative war. The chain of the rebirth of war is thus endless. It is the fickle victory that now favours one party and now another, but war between them remains ever in the making.

Economic imperialism, the product of the last century, is yet another cause of war that has come to the fore since the last quarter of the nineteenth century. The imperialistic expansion of European nations during this short period has been phenomenal. Their chief interest has centered around trade with Asia and Africa. Each nation has coveted for itself a wider market

in the East, with the object of disposing of its manufactured goods among her teeming populations. Moreover, the eastern lands furnish an inexhaustible stock of raw materials and it is for the possession of lands yielding such priceless gifts that western nations had entered into the bitterest economic competition among themselves. Their rival imperialisms precipitated the greatest war of all ages. Rival imperialistic claims of powerful nations frustrate the objects of justice and peaceful settlements.

Surplus capital invested in undeveloped foreign lands fetch larger returns, and rich nations compete with one another to export their own capital. Every one struggles to keep out the capital of another competing nation, and to reserve the area for financial exploitation exclusively to itself. Financial imperialism necessitates backing its commercial enterprise by armaments, each nation striving to exploit undisturbed in the sphere which its armies or diplomacy has won for it. Such financial competition, again, leads to war.

War may be fomented by men who stand to gain by it. Though disastrous to the untold many, it is always advantageous to some. To international bankers, commissariat contractors and a host of others, besides the dealers in armaments, war opens wide prospects of profiteering. It brings a booming trade for several persons and an unique opportunity of rapidly amassing fortunes which peace time seldom affords. It creates unique opportunities for some to rise to fortune at a bound.

The manufacturing and trading for private profit of the destructives of life is a menace to the peace of the world. The manufacturers of armaments batten on war. Like investors in all other concerns, the shareholders of the great armament firms naturally look to great profits and large dividends. They could secure these when, under a universal scare of war, nations compete with one another in building huge armaments, or when they go to war. Through their subsidised press and paid spies and trade agents, they often exploit the mutual suspicions and fears, jealousies and hatreds of nations, invent scares to frighten the public, and embroil their countries in war.

War is a potent source of the unification of diverse elements of a nation. When war is upon it, a nation forgets its differences and begins to think and act collectively for its common good. Hence it is that war with a foreign nation is sometimes

precipitated by the political leaders of a country with the object of distracting the minds of the people from social tension and economic unrest that threaten to culminate in civil warfare.

It is sometimes claimed by civilized nations that they enter upon war as a mission work for the advancement of God's backward races. It is true that contact with the civilized conquerors has set many barbarous peoples upon the track of civilization. It is not, however, altogether for the purpose of discharging the altruistic duty of spreading civilization that powerful nations embark upon the conquest of dark corners of the world. The prospects of rich spoils, and the desire for the possession of undeveloped territories are the prime motive in such adventures.

The policy of creating a balance of power by means of forming an alliance of two or more powers aimed at checking a new rising power that threatens the peace of the world has been followed for some time. Nations entered into a treaty of mutual guarantee to help the party that was attacked by an enemy. An alliance of some nations was claimed to be capable of preserving peace by maintaining balance of power. The attempt failed because alliances between some nations were always followed by counter-alliances among others. Dark clouds of mutual distrust, envy, and fear hung over countries forming parties to both groups. The threatening clouds burst upon the world and ultimately engulfed it in unprecedented ruin.

The theory of the preparedness for war as a means to prevent war. Montesquieu has said that a nation sometimes finds its safety in attacking another before it finds time to prepare itself for aggression upon its unwary neighbour. Much has been heard during the last few decades that the preparedness for war, with the cultivation of superior strength, is the surest means of preventing a hostile neighbour from venturing to aggression. As all nations, however, follow the same philosophy, they all adopt the same policy, and all compete in the effort to excel in preparedness, and run the frenzied race of developing greater strength. To remain weak is regarded as equivalent to courting aggression from a strong neighbour. Every nation feels insecure until it becomes strong enough to defend itself against aggression. Every nation distrusts and suspects every other. Distrust and suspicion breed distrust and suspicion. Fear and suspicion of one another rather than the passion of greed drive nations today

to waste enormous wealth upon armaments. Nations contrive to obtain information of the activities of their neighbours by mutual espionage. One nation seeks its safety in armaments, but what seems the source of safety to it appears to its neighbour a veritable cause of danger. Consequently, it counters with a corresponding increase in armaments on its own part. The nation which has set the example becomes alarmed, and increases its armaments and its neighbour is moved to exceed even that. From more to yet more, and still further more, runs the competitive race of armaments, until the inevitable crash occurs, and the rivals come to death grip, often involving several nations beside themselves. In time of peace every nation thinks its neighbour is preparing for war against it, and every nation hurries, therefore, to prepare for war and forestall the suspected hostile move. In the time of war every nation thinks of the war that is upon it, and in the time of peace every nation thinks of the war that is to come. It is war and always war that dominates national life everywhere. Peoples everywhere sleep with swords beneath their bed sheets. Nations, in time of peace, are armed camps ready to meet any emergency call.

The element of surprise is a decisive factor in the achievement of results in warfare. The nation that is prompt in taking the initiative in offense, and strikes speedily, scores a great advantage, hence all nations struggle to outwit one another in keeping their armies, and navies, battleships and submarines, airships and tanks in constant readiness to begin their work at the first sounding of the bugle announcing the outbreak of war. This incessant struggle between nations to get the better of one another in the rival efforts for the preparation for war fosters military spirit. The powder magazines of all countries are full and a casual spark flung from any quarter may put the world ablaze with the devastating fire. The nations acting upon the philosophy of the preparedness for war as a potent factor of preventing war have produced a catastrophe of unparalleled magnitude in the history of human warfare.

War is man's overnight return to his primitive savagery. Despotic kings declared war on their neighbour at their caprice and their servile subjects followed their banners. Today wars are decreed by kings and councils, on the pretext that the national honour has been outraged and that its vindication is

demand, or, at the least provocation or at no provocation at all. Wars are precipitated and all sorts of stories are concocted to justify them. Some hostile act of a neighbourly nation, some imminent danger is envisaged to frighten the people from their complacency and rouse them to hostility. People are led to accept a war by pious statements on the part of the rulers that it is not of their seeking but forced on them by the unwonted aggression of the enemy.

The press today is the most powerful weapon that is ingeniously utilized in creating the war temper. Expert manipulators of public opinion mobilize it through a chain of newspapers until it becomes insane. Pictures, play cards, cartoons, and pithy epigrams are all ingeniously employed to stimulate war fever and produce the psychological effect among the people. When the war breaks out, the people are fed on the wildest concocted stories of the atrocities of the enemy, to rouse indignation against him, and to create and feed the feelings of hatred and vengeance against him. Any act of chivalry and kindness that would picture the enemy in good colour is rigorously suppressed, lest it would undermine the feelings of hatred for the enemy and have the cooling effect upon the passions of the people. Nothing is spared to portray the enemy as inhuman and demoniac as possible in order to keep the fire of passions aglow during the time that the war lasts. Facts are suppressed with the object of keeping people under a false state of security. Truth is stifled, lies are invented, all wrong done by itself is suppressed and all imaginary evils are attributed to the enemy to inflame hatred against him.

War, we have said, calls forth all that is noblest and best in man. It brings out also the meanest and worst in human nature. The war fever soon changes the whole people's feeling and thinking. The politician and preacher, teacher and trader, learned and ignorant are all swept off their feet. The sheepish virtues are extolled and advocated during the time of peace, but as soon as a nation is at war with its enemy, it appeals to the wolfish nature of its population which civilization has bridled but not yet broken. To fight well and to fight to the finish, the elemental brute passions are aroused to warp the judgment of the people, make them callous to suffering and let loose the animal in man in all its primeval ferocity. War revives the savage instincts of man, restrained by civilization. It provides a ready outlet to the primi-

tive brute that our cultural heritage has put in bonds. It lifts the tabu on falsehood and deceit, cunning and treachery, dishonesty and dishonour, violence and barbarity, and hatred and envy and upsets all moral standards. In waging war, civilized nations commit deeds which for sheer bestiality would shame savage races. When nations go to war with one another they fall headlong from over the height of the human progress attained by the patient work of generations, prove false to human nature, and fall to the low level of brutes. With the return of sanity, they are ashamed of their moral lapse. During the fever heat of war, men resort to atrocious barbarities which in times of peace they would shudder to think of. Men who are individually kind and generous and who would shudder to do the least harm to anyone, collectively commit the utmost cruelties without compunction. Men commend a deed, deplores Seneca, done by a group of soldiers, which they condemn when it is done by an individual. When two nations go to war with each other, each on its part entertains unadulterated hatred towards the country, cultural, institutions, and everything belonging to it. Hatred, envy, and burning passions cloud the vision of the people. Anyone who hesitates to join in the chorus of hatred for the enemy or urges a little use of reason in place of all sentiment, or counsels caution before believing everything said against the enemy, is declaimed as unpatriotic.

It is good, however, for the progress of humanity that the fierce hatred for the enemy and his country and his culture does not long survive the cessation of war. When wounds are healed, wreckage is restored, loss is repaired, bitter memories are past and forgotten, and the peoples of both parties resume their intercourse with one another as if no war had occurred.

Humanizing the conduct of warfare. And the Lord said: 'Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.' The Israelite cities that had given themselves to idolatry were to be put to flames with all spoil as an offering to Yahveh. Judaism was not alone among religions to command such atrocities. It was typical of the fate that awaited the vanquished in battle in early times. When a town was carried by assault, it was sacked and burnt. Its inhabitants were put to the sword or its women were ravished and

its able-bodied population enslaved. The Greeks of the Homeric age, the Hebrews and other semi-civilized races killed men and enslaved women and children. Captives were mutilated among savage races. The heads of the vanquished leaders were cut off and carried on golden trays to the royal masters as trophies. Every barbarity was justified in war. But if extreme barbarism was not perpetrated it was not out of clemency towards the vanquished but for the object of preserving the source from which the tribute in money or kind or slaves could be exacted. When a savage race conquered a cultured people, being itself bereft of any artistic sense, destroyed priceless works of art, and demolished architectural monuments of great historical value to secure stone and marble slabs for using them in their own new structures, burned libraries and carried fire and sword in all directions.

The thought began to dawn gradually upon the minds of the belligerents that the killing of women and children was not necessary, or that it was wrong. Chivalrous ideas continued to spread with the advancement of civilization. It came to be recognized that the lives of envoys and heralds should be held sacred; that the non-combatant civilian population should not be molested, that it should be given an opportunity to leave the city before it was besieged by the enemy, in order to enable its members to escape starvation and eventual destruction; that prisoners of war are to be well fed and cared for; that the wounded of the enemy are to be nursed and healed in the field hospitals, and that the enemy was not to be hit when he was down. This humanitarian spirit has developed more during the last century. Efforts to ameliorate war by humane conventions, as long as it could not be altogether eliminated, have continued with unabated zeal and a healthy code of war morality has now grown up.

It is true that the ethical code has not been always scrupulously honoured and belligerent parties have often hastened to violate the laws at the first outbreak of war. Yet the consciousness that such acts of the violation of humanitarian principles are wrong is steadily growing and the perpetrators of misdeeds, in their calmer mood, feel the shame of guilt. War is a life-and-death struggle for the fighting nations, and in their critical moments they seldom stop to calculate the moral or immoral

nature of their desperate deeds. During the Great War the failure of the observance of the code of honour was exhibited in many instances, yet, at its worst, it was less inhumane than the atrocious barbarities of the earlier periods of history.

From clubs and arrows, swords and spears, to long-range guns and high explosives forged by science. Like all sentient beings, man is born with the indispensable instinct of self-preservation. He opposes aggression instinctively and defends himself. The weapons furnished by nature to man are hands to hold, hurl and strike, nails to scratch, teeth to bite, and feet to kick. These formed part of man's body. Nature supplied him with no further weapons to meet his foe. He used stones and clubs to strike his opponent, and with little progress came by the use of spears and swords, bows and arrows. The arrow had the projecting power and it had, consequently, the great advantage that it hit the enemy at a distance.

The revolution in the art of warfare came in modern times with the use of gunpowder. Invented in China centuries before, it came in use in ever increasing degree after its importation to Europe at the opening of the modern era. It indefinitely multiplied man's power to send the death-dealing missile in the enemy's camp lying far off. The guns began to spit fire that burned and destroyed at long distances. Modern science soon came to be enlisted in the service of warfare, and thereafter victory has rested with nations that gained supremacy in inventing death-dealing devices.

In early times man fought hand-to-hand and breast-to-breast. Even when he fought with bow and arrow he could send his missile to a limited distance. With the aid of gunpowder he began to increase more and more the range of guns until now, with the long-range projectiles and high explosives, he can destroy his enemy stationed some twenty miles away from him. Technical warfare has shorn war of its early romance. Man has now become a fighting machine, an automaton, devoid of will and feelings. Man does not fight with man; it is the machine that fights with machine. Man manipulates the machine to spit its missile of fire, burrows himself underground waiting and watching for hours and days in protracted suspense and with bated breath for a bomb to burst above his living grave or a shrapnel to tear asunder his hovel and pound his split flesh and

broken bones and gushing blood with the mud. New kinds of deadly weapons are invented every year. Those who oppose the use of new instruments of warfare are forced by circumstances to use them in their turn. When poison gas, for example, was first used in the late war and air raids came threatening destruction, there was a great cry against their use, but the nations that opposed their advent freely used both the new weapons of destruction before the end of the war.

The Great War has stimulated inventive genius and quickened the inventions of weapons of destruction on land, sea, and in the air. The range of guns has been doubled, and the speedy destructiveness of all sorts of weapons has increased fivefold and tenfold, even during the decade since the war.

The submarine is a new formidable weapon that hurls its hidden attack upon ships from the depths of the sea. The code provides that the merchant ships might be searched to find out if they carried contraband, and if they were found to be doing so their crew should be given opportunity of escape before the ships were sunk. The submarine warfare violated the rules. The privations of the blockade enforced upon an enemy's country works havoc by starving and killing the children and the aged, the infirm, and the sick.

With the advent of airplanes the civilian population are exposed to raids without warning. People living in the interior of a country, previously fairly secure from the depredations of a war waged on its borders, were now exposed to imminent danger from the bombs dropped by aircraft. Warfare, in the future, need not be confined to battle zones. Railway stations, munition factories, and centres of production in the large cities of an enemy's country will be the first objectives of attack from the air, and the lives of the civilian population will be exposed to danger. In the last great war the largest air-raid was made by less than forty machines; in the next war a belligerent power will be able to send forth hundreds of airplanes at a time. The machines will be of greater speed and will be able to work at the farthest end of their base. A swarm of airplanes may appear over a large city and complete the work of poisoning and burning everything within a couple of hours. No place can be rendered completely immune from an aerial bombardment, because the effective range of an airplane must far exceed that of

any gun. Vast stretches of water intervening between the territories of warring nations will provide no security against attack from the air. For huge airships of large cruising radius will carry bombing planes able to spread destruction in every direction.

The types of airplanes like those of submarines, used at the beginning of the last war had become obsolete before its end. During the decade after the cessation of hostilities, still more stupendous developments have been made in their power of destruction. There are on the European soil today hundreds of squadrons of airplanes ready to fly at a moment's notice on their mission of wholesale destruction and death. All nations are now fast developing their commercial aviation; and there is a close relationship between commercial and military preparations. Every commercial airship and airplane has military value, and can be used as part of the aerial armament of any nation engaged in war.

The most important feature of the next war will be the use of gas on the vastest scale. Governments have agreed to outlaw its use, yet the fact remains that, surrounded with the strictest secrecy, chemists of all nations are busy experimenting to discover some chemical or other that can kill more quickly than any known previously, or preparing some gas even more poisonous than even the most deadly hitherto devised. Airtight masks bearing chemicals that could neutralize the effects of gases were worn during the last war. But the chemists are now reported to be preparing gases against which no masks could afford protection. Not only would some poisonous gas kill when breathed but it would poison the skin on which it settled or could sink into the trenches and dugouts, poison the soldiers who have burrowed in the earth. Shells loaded with such chemicals, generating poisonous gases, could blot out life over vast areas, or scatter death-dealing germs capable of infecting whole populations. Where the clouds of gases do not kill, they can destroy sight, interrupt breathing, and incapacitate their victims for long periods. A shower of bombs of mustard gas upon a large city would turn it into a raving bedlam, throwing its non-combatant inhabitants into panic and confusion and sending them wildly running and reeling, shrieking and shouting for help.

Erasmus says that as a fighting animal, man is more destructive to his fellow-men than a wild beast, for the beast fights with the weapons that nature has given it but man multiplies his natural weapons and knows no end to his making anew and ever more deadly.

War's growing destructiveness of men, money, and morals. In the earliest warfares individual champions challenged their rivals from the enemy rank, and the result of the battle was often decided upon the issue of such individual combats. Where such procedure was not followed armies fought with armies. The numbers of men included in fighting forces have increased continually to the present, when virtually the whole male population is mobilized to meet its country's enemies. Old-time world conquerors, like Alexander and Jenghis Khan, Nadirshah, Tamerlane or Atilla, who swept over continents like blighting winds, dealing destruction and death as the scourges of God, never conceived the possibility of such vast armies as participated in the operations of the last great war. The future war may embrace the entire habitable world.

If war was ever advantageous, it has certainly ceased to serve intelligible good ends long before our day. Now, even for the victor, the prize of war is not worth its cost in men and money. War decimates the flower of manhood and leaves millions of widows and orphans and thousands of maimed and crippled victims in its wake. Hundreds of thousands of women of marriageable age are doomed to spinsterhood, because of the destruction of virile youth in such vast numbers. The ablest and the strongest are conscripted for war, and the feeble and unfit are left to marry and father the children who shall form the future nation. Comprehensive recruitment is now conducted by means of a more strictly scientific selective method than ever before, and weaklings are left behind to breed. Women, during the last war, were mobilized to fill up all places in government and commercial offices, to do the clerical work of men, and release them for service at the front. They worked in factories, produced munitions, and laboured in a hundred ways, but always in positions of safety. The next war may find able-bodied women engaged in the rear of the armies to do many kinds of work hitherto delegated to men. This might expose them to

imminent peril and put a heavy drain on their lives. The female portion of the human race would then begin to contribute its share to the killed and wounded in war, where to the present only men were to be sacrificed. The women selected for such hazardous work will naturally be from among the healthiest and best, the weaker ones being rejected by scientific recruiting tests.

War destroys within a short period what nations have accumulated through generations of patient industry and hard toil. Its frightfulness has reached such limitless proportions that it can now reduce mighty cities like London and New York built by the expenditure of untold wealth and unremitting toil of generations to mounds of débris within a week. At the outbreak of a war millions of men are withdrawn from productive activities and are enrolled for destructive work. All national industries created to serve the needs of the community in times of peace are at once mobilized to produce the destructives of life. War is becoming ruinously expensive day by day. The annual expenses of nations for the preparation for conflict far exceed those for the ameliorative work by co-operation. The military has come to be the first charge on the revenues of every country. Such vast sums are sacrificed to military demands, and the revenues of every nation are so much absorbed in paying heavy debts of past wars, as well as in preparation for future wars, that sufficient money is not left to help nation-building activities. The colossal amounts of money that the last great war cost to humanity merely for the destruction of life and property could have provided on the constructive side of life several thousand schools, colleges, libraries, museums, hospitals, sanatoriums, parks, and a multitude of other ameliorative institutions in the four corners of the world. The total wasted thus could have housed millions of people who still lack shelter for their bodies. It could have clothed millions, now half naked or clad only in rags. It could have enabled nations to do away with the taxes on salt, sugar, tea, and other commodities rated as indispensables of human life. Bent under the crushing burden of armaments, nations cannot walk erect. Warfare is becoming enormously expensive day by day. The great war, for example, has destroyed so extensively and cost so much that the second and the third generations of both the victor and vanquished nations will be paying their debts. The cost of food and house rent have

risen to three and four times what they were before it began. Living has become more expensive in all countries and among all classes. Peoples throughout the world have been experiencing the hard effects of this the most expensive war of history.

If the intelligence and inventive ability now active in devising new and more destructive weapons were dedicated to constructive and welfare work in the world, immeasurable good to all humanity might be accomplished. Chemical investigators now engaged in perfecting poisonous gases, could be infinitely better employed for the betterment of mankind. For instance, the pest of the cotton boll weevil, the teredo and similar worms, insects that work havoc upon the crops and trees and upon the wooden wharves could be eliminated by means of these gases. A hundred inventions that at present prove harmful to humanity could be made helpful to it in a hundred ways. If thinkers and inventors could spare their mental energy for the constructive work of cultivating literature and arts, for bringing light and health and knowledge and joy and happiness to every hamlet and every house, they would make life more livable for the masses.

Just as war shakes the economic fabric of society to its foundations, so does it break down its social conventions and dislocates moral order. We have seen that war stimulates the worst of passions, rouses the animal in man and rears it to do brutal deeds. Inured to brutality during the war, men become callous to crime when war ceases and the wave of crime sweeps over countries.

Slackness in morals follow on the heels of war. As the war goes on and the demand for more fighting units is incessant, a constant stream of men give up their manifold duties of peacetime and prepare themselves for the fields of battle. Laxity of morals becomes more prevalent among people who throw off the restraints imposed by society in normal times. They lead frivolous and immoral lives. Passions are let loose and social solidarity is impaired and it takes time to right the moral wreck.

Aviation and wireless transmission are shattering what frontiers were left by the development of the means of transportation by great liners of the sea and railways on the land. Long ranges of mountains, vast tracks of deserts, and vast stretches of waters no longer form barriers. Distance, both in space and

time, is shrinking. Capital has travelled so far and wide and the credit system has so closely knitted together the most distant parts of the earth that it is detrimental to the economic interests of all nations if war ruins any one nation. It shatters the monetary system upon which the economic life of mankind is based. It kills credit and converts it into a worthless paper. No country can maintain its economic isolation, as modern conditions make them all economically interdependent. Nations, today, are members of mankind, one corporate whole, with common interests. Despite numerous set-backs, mankind has made marvellous progress during the period of its civilized life. War must cease, if this progress is to continue. War is incompatible with progress.

War, we have witnessed, becomes so frightful and devastating day by day that Attila's proud boast that grass never grew on the ground his horse's hoofs had trod sounds hollow. War's ever-growing inhumanity and hideous destructiveness spell its death. The potentialities of the next war, aided by chemical inventions, staggers imagination. Its power of destruction will be so complete that the worst of the results of the last great war will be but a pale shadow of what will then happen. It is no exaggeration to say that the next world war will be a war that will deluge and drown the world in blood, a war of extinction, a war that threatens to wipe mankind off the map altogether. Unless the inventions of materialistic science are controlled and regulated by spiritual forces, science, a blessing of untold potentialities in itself, will prove a curse to mankind and civilization will encompass its own destruction. Mankind must end war or war will end mankind, and leave none behind to tell the tale of universal woe.

The idea that war is an anachronism has seized the imaginations of mankind as never before. There have always been men and women of generous nature and peaceful temperament who have deplored war and condemned it as unsocial and immoral. A longing for the cessation of all warfare and the establishment of universal peace has from time to time animated the breasts of such persons. We have witnessed the existence of persons who oppose war from their religious convictions. There are others who oppose it on humanitarian principles. There are still others among the socialists who are against war, because they hold that modern wars are occasioned by the

capitalist class for its own benefit. The soldiers who are recruited from the masses suffer and sacrifice their lives and the capitalists reap the rich harvest of victory. Whatever be the grounds of their opposition to war, there are many today who oppose the principle of conscription of life and prefer obloquy and punishment, rather than bear arms. They are classed as conscientious objectors. During the late war they rendered their nations non-combatant services in many ways, often at the risk of their lives near the danger zone, but they refused to fight as active soldiers on conscientious scruples.

At the close of every great war the pent-up feelings of the peace-loving people burst out everywhere and when the painful memory of the horrors of war is still fresh in the minds of the people, the lovers of peace unfurl their banner of peace and carry on peace propaganda with renewed vigour. The years that followed the Napoleonic war witnessed an outburst of wide-spread feelings to end this dismal affair of mankind of slaughtering one another, and to find out some way to lasting peace. Scores of peace societies sprang up, America leading the way, in the first quarter of the last century. Since that time, the peace-loving citizens of Europe and America have continued to rouse the conscience of mankind for the cause of peace by means of societies, associations, and conferences.

This longing for peace that endures has found expression on an unprecedented scale since the cessation of the last war that has made war more detestable than ever. During the anxious days of war the catchwords "war to end war," "fight for righteousness," "fight to break militarism," "fight to make the world safe for democracy," and "war to defeat imperialistic military ambitions," were shouted from platforms and pulpits, and printed by the press, to prevent the spirit of all peoples from sinking under the weight of crushing calamities. The minor nations and subject races were promised the right of self-determination. This, the last of all wars, it was reiterated, times out of number, by statesmen and diplomats, was to assure the universal triumph of democratic principles, to change the angle of vision of mankind upon life and to usher in a world altogether new. It was the duty, it was solemnly declared, of those that survived the great war, to redeem their promise to those who had sacrificed their lives to bring lasting peace upon earth.

The disillusioned world, however, soon found that with the impossible treaty based upon vengeance, rather than upon justice, forced upon the vanquished, with the exposure of the secret treaties between the allied nations to dismember the eastern world; with their persistence in the policy of withholding the right of self-determination from their eastern subjects; with the revival of imperialistic ambitions; with the mad race for greater armaments begun all over again; with the vanquished disarmed and the victors doubly armed; with many more men under arms after the war than before it; with the world made more unsafe for democracy than before; with the same old jealousies, hatreds, and rivalries embittering the relations of nations, and with the wide-spread feelings among all peoples that their governments had dishonoured the pledges given them under the pressure of hardships and misery entailed by the war, it appeared that, after the colossal sacrifice of men and money, and universal suffering and sorrow, the political leaders of nations had learned little, and that mankind had not emerged chastened from the purifying fire of the most blighting of all wars. The world, it seemed, was going on much as usual and was still what it had been always.

But the world is not what it was. It cannot be so after the excruciating ordeal that it has passed through. The world is changing in all phases of life. Religiously, socially, economically, industrially, and politically, the world is not what it was before the war. Recrudescence of orthodoxy and superstition in religion is witnessed on one side, just as indifferentism and atheism are rampant on the other side. Democracy mounts the thrones vacated by crowned monarchs, though democracy abdicates when she was hailed as liberator. Old nationalisms widen the way towards internationalism when new nationalisms' narrow outlook menaces peace. Pacificism advances by rapid strides, yet militarism marches at breakneck speed. Progress is arrested in one place; it is accelerated in another. Life is a round of contrasts.

War may yet be respectable among military groups everywhere and people of their way of thinking, but it has fallen in disrepute among the overwhelming masses of people throughout the world. When the great war came upon mankind, the belligerents hastened to repudiate it and disclaimed their responsibility. Everyone of the contestants alleged that it was forced upon him by the enemy, and that he was fighting a war of de-

fense. Everyone disowned it and no one was proud to stand by it. Public opinion is steadily growing in volume against war. The world is weary of it. Not only the idealists and visionaries, but thinking men and women everywhere are seriously working to give practical shape to the ideal of lasting peace. This realignment of the mind of the civilized world is the most encouraging sign of the times.

Man's chief occupation, we have seen, has been war. Whenever he went to war, woman remained at home to preserve children and property. Between man and woman, man has always been the belligerent party and woman has stood for peace. The passion for peace, consequently, is stronger in her than in man. Woman has won her right to vote, she has entered the portals of Parliament. Her influence will be increasingly felt in administrative affairs, as it has been recently in social and economic activities. Woman's voice may greatly help in making war the least likely, if not altogether an impossible recourse for the settlement of disputes.

Arrogant imperialism is shorn of its age-long defiant attitude, and seeks the preservation of its ebbing life by accommodating itself to changing conditions. From the earliest times until the very recent past, strong nations seized the territories of the weak by the right of their might, and as a matter of course. Nor did they feel themselves called before the bar of public conscience to account for their behaviour. It was the way of the world and a course to be pursued without compunction. The times have happily changed. An imperialistic nation finds itself compelled today to put forth spacious excuses to defend its policy of aggrandizement. While it cannot openly annex the territories of weak nations, under the altered circumstances of modern times, it masks its doings under such phrases as "spheres of influence," "mandated states," and their like, or dons the garb of altruism, alleging that it takes its weak ward under its protection, only for the sake of helping a backward people on the way to political advancement. Hypocrisy and insincerity figure with diplomatic relations of nations more today than ever before.

The outlawry of war. Since the dawn of history religion and morality have recognized war as a legitimate mode of settling international disputes. In former times the world pursued the policy of leaving contestants to fight out the issue by themselves,

but, latterly, a better theory has been adopted, to bring about the settlement by law. From the earliest times individuals fought among themselves to settle their quarrels. With the progress of civilization, society established law courts, backed by police force, to compel the settlement of disputes, and this has proved to be the more satisfactory method. What is the best method for the settlement of differences between two individuals should also be the best way to settle disputes between two or more groups of individuals, or nations. The principles of law could regulate the relations of nations, just as they do those of individuals. Society has prevented persons killing each other in duels and outlawed individual murder, so it can deal with the case of the collective murder of nations. It is law that regulates the domestic relations of men, and secures them order and peace, and it should be law again that should establish order and peace in international affairs.

War has been deplored and denounced, but it has never been pronounced illegal. Law declared the mode of settling individual disputes by duelling and duelling stopped. Similarly, it is increasingly felt that war must be declared illegal by some organized institution, an International Arbitration Court, and be made a crime punishable according to international law, if it is to be eliminated.

It is sometimes argued that war cannot be eliminated until the causes that lead to war are first removed. Throughout all its march of progress and civilization society has been regulating, controlling, diminishing the religious, social and economic causes that cause strife between individuals and nations. But envy, jealousy, hatred, greed that disturb the peace of society are so deeply rooted in human nature that they cannot be altogether eradicated. Society outlawed individual murder in the form of the duel between two persons, though it could not remove the causes of duelling. These still persist, but duelling has been abolished. The complete transformation of human nature may be achieved at the Millennium, but the Millennium has not yet begun. Society has prevented the individual from taking law in his own hand in his disputes with his fellow-man and it should curtail the right of a nation to legally declare war upon another and plunge the world into ruin,

The need of finding some way to settle controversies among nations by other means than war has always been felt. There are two ways, says Cicero, of settling a dispute, one by discussion and another by fighting it out. The latter was for animals and men should not resort to it. Humanitarians in Europe have often attempted to prepare some scheme for the settlement of international disputes by peaceful means. In the early part of the eighteenth century. Abbé Saint-Pierre proposed the formation of a confederation of European nations to ensure perpetual peace. Kant advocated a federation of republican states with a common code of international law backed up by public opinion as compelling power. Rousseau in France, and Bentham in England put forth similar projects to accomplish the desired object. Such sporadic attempts brought no tangible results until our own day, when laudable efforts are being made everywhere to give this great ideal a practical shape. The honour of leadership of the great movement towards its solution goes to the United States.

It is the happy sign of the times that for the first time in human history the question of outlawing war, and making it a crime against civilization, has now come to be seriously considered by the leaders of nearly all nations of the world. It is attempted to supplant the principle of arbitrament of arms, by that of the arbitrament of law, and making it the guiding principle in the relations between nations. Great and small nations have negotiated under her leadership a pact, forswearing the practice of war. Treaties between fighting nations for long or short duration have always been limited in scope. What is now aimed at by the peace pact, sponsored by the United States and signed by the civilized nations of the world, that the peace pact should embrace the whole world. It is the universal and permanent peace between nations that is now proposed. They have signed the multilateral treaty and have entered the solemn covenant to renounce war as an instrument of national policy, and to seek settlement of their disputes by pacific means. It is possible that weak nations may see their safety under treaties of arbitration, but strong nations that can resort to force with advantage may, at times, prove reluctant to abide by the decisions of an arbitration court. The growing strength of public opinion,

however, will assert itself in time to come. It is no exaggeration to say that the signing of the Security Pact or treaty of mutual guarantee is destined to usher the dawn of a new era of peace and good-will in the war-weary world.

Towards universal disarmament. The question of the limitation of armaments and of regulating the traffic in arms is attracting the attention of the peoples of the civilized world. The realization is now becoming general that armaments breed armaments and the race in armaments causes armed conflicts. The progress in science, we have seen, makes war so unprecedentedly more frightful than it has ever been that it is no exaggeration to say that the choice for the nations of the world now lies between universal disarmament or destruction. Nations are endeavouring to solve the problem of disarmament at international conferences and are gradually coming to agreement upon important points.

The mutual pledges of Great Britain and the United States of America to curtail naval building are happy indications of an approaching agreement on the disarmament problem. Great Britain controls the waterways of the world, and enjoys the command of the seas. When war breaks out, Great Britain, as the supremest naval power, insists upon her right of the search of neutral ships and blockade. America now challenges England's right of such interference with trade, and demands the freedom of the seas, and strengthens her demand by a heavy naval building program against Great Britain. The peaceful settlement of this naval problem between the two great powers will have due effect upon the question of general disarmament. Aerial warfare has yet vaster menacing possibilities and makes aerial disarmament the question of paramount importance. Disarmament has to be all-embracing, upon land and sea, and in the air. It must be simultaneous. One country cannot disarm without exposing itself to great danger, unless others did the same in their turn. To be effective, disarmament must be universal. In the normal course of human affairs it may not be possible to achieve an absolute disarmament immediately. Nations may not be found, for some time to come, loyally and faithfully practising upon their undertaking to curtail armaments in their countries. It may be that many nations, while outlawing war with one hand, will be making preparations for the next war with the

other, or, after ratifying the peace pact, will vote appropriations for more armaments. Nations may be seen conferring with one another to place chemical warfare under the ban, and at the same time reports may continue to come from various quarters of the chemical experts busying themselves devising deadlier chemicals. Such inconstancies in the national conduct may be expected as long as the age-old mutual distrust lingers among nations. But the growing public opinion in favour of disarmament and the dread of the obloquy of the civilized world are bound to have due effect upon even the most unscrupulous. When the new arrangement will work with success for some time, when nations find other nations honestly acting upon the principle and mutual confidence will be created, what now seems to be chimerical will turn out to be practical and workable. Universal disarmament means untold wealth for nations to spend on education, housing, sanitation, and many other works for the betterment of mankind everywhere. Universal disarmament is the first step towards world peace.

The League of Nations will end war. Since the time when courts of law were established for the settlement of disputes between individuals, the practice has often been to settle disputes out of court, submitting cases to arbitrators selected by the disputants. Nations have, likewise, often had recourse to this method of adjusting their differences. Chosrões I, for example, concluded a treaty with Justinian in which both parties made an undertaking to submit all disputes arising between them in future to a court of arbitration. Such courts, however, had to be created whenever occasion required. What the League of Nations has succeeded in achieving at present is a permanent Court of International Justice, presided over by the highest judicial functionaries of the world, to settle all disputes on the basis of justice and equity. An amplified code of international law is gradually taking shape. A permanent mechanism has been perfected to conduct its work uninterruptedly, and be ready to meet all emergency calls. It is better and safer to confer before the first shot is fired, and it has been made obligatory upon every member of the League to submit its differences, whenever they arise, to the International Court of Arbitration, and under no circumstances to declare war upon an opponent, or to make a sudden attack. Nations are pledging themselves to accept the

arbitral award of the International Court. Secret treaties have always been a source of menace to the peace of the world. The members of the ambitious ruling caste of a country have negotiated treaties, entered into secret pacts with the members of the similar military caste, both keeping the peoples in their respective countries wholly in the dark in regard to their warlike undertakings. Nations are now pledged to register all their treaties with the League, and no treaty will be valid unless so registered and published by the League. After the night of tortuous diplomacy that shrouded its doings in darkness, the dawn of a brighter diplomacy that dreads not the light is now breaking upon the world of international affairs. The League of Nations is the most potent machinery to enforce the concerted will upon the contestants. The authority that it wields rests upon moral force. With the organized international public opinion behind it, it can compel respect for its decisions by contesting parties, or it may, if necessary, bring a recalcitrant power to its senses by ordering a combined economic boycott against it, or a severance of diplomatic relations with it, or by force of world opinion reducing it to the status of a pariah among nations. There are those that believe that nations may sign a covenant declaring war illegal but war cannot be abolished by such a legislative fiat. They aver with Treitschke that the sword will not depart from the earth as long as human nature will remain what it is, and that the courts of arbitration cannot prevent war. The idea, they add, is impracticable. In its early period of formation, the elements were at warfare and physical nature passed through incessant cataclysms and convulsions. So, says Hobbes, primitive men began warring with one another. But the warring elements have long since entered into a working agreement, and, except for occasional perturbations, peace reigns upon the earth. Similarly, socialized mankind, through its painful experience of countless generations, is beginning to realize that the life of conflict is futile. It brings destruction and death. Co-operation, on the other hand, ensures prosperity and progress and life of peace upon earth. Mankind is learning that it must cease thinking and living in terms of war before it can hope to see world peace established in its midst. A new international system of ethics, based on mutual trust and the spirit of brotherhood, must be formulated, to effect a real regeneration of society, with new

ideals of amity and fraternal love. It is recognized on all hands that it is the duty of all members of the family of nations to co-operate with one another in securing to the world lasting peace. Every nation needs every other nation, and when all nations will fully co-operate with one another for the common welfare, a new era of peace on earth and good-will among men will be ushered in with the help of all mankind.

During its short period of life, the League of Nations, which is the greatest experiment in international co-operation ever undertaken, has succeeded in creating a common platform where nations of the world gather together to confer and deliberate on vital problems. The permanent machinery which it has created to deal with multifarious humanitarian needs, on the basis of international co-operation, and to discuss all differences in an atmosphere of mutual good-will and trust, accustoms various nations to confer and co-operate for the common good. This growing habit of settling intricate international problems in times of peace will stand in good stead on occasions of emergency, when disputes between nations threaten to endanger the peace of the world.

The League of Nations is the one hope of mankind in this direction. If the high hopes entertained by an eager public at its inauguration have not been realized, the dark forebodings of her opponents also have not come true. In its short life of a decade it has proved its usefulness in many ways. It is still in its formative stage. Its efforts to outlaw war, and relieve the world from the nightmare by which it has been oppressed, are destined to mark a turning point in international relations. It has undertaken to promote international co-operation, and to create mutual trust and understanding. The most potent weapon that it wields is the public opinion of the world. Public opinion counts today more than at any time in the past. When properly organized and strengthened it will act as an invincible restraint of aggression and make the League of Nations an efficient bulwark against war.

Various agencies have claimed to work for the cessation of war. They have all failed. Preparation for war has failed to end war. National insurance by means of armaments has failed to end war. Armed peace has failed to end war. Treaties have failed to end war. Balance of power theory has failed to end

war. Diplomacy has failed to end war. Imperialism has failed to end war. War has failed to end war. International co-operation, under the aegis of the League of Nations, will end war.

The peace-makers are hailed by the Prince of Peace as the blessed among men, and, paradoxical as the doings of mankind are, this our century that has been painted in black as the one period of history that has witnessed the violation of peace upon earth on the widest scale, will also be the one marked in letters of gold as the epoch in which the blessed peace-makers—Woodrow Wilson, to call one by name—and others of the noble band, have given practical shape to the ever old, yet ever new, ideal of lasting peace and brought it nearer realization than ever before.

CHAPTER XXII

THE COLOUR BIAS

Distinctive racial characteristics. A race is a biological group with ethnic peculiarities which could not be easily obliterated. These are the diversity of the colours of skin, distinctiveness of physiognomy, and dissimilarity of temperaments. The colour of the skin plays the most prominent part in distinguishing one race from another. In fact, one and the same word denotes both colour and race in Indo-Iranian languages. The Biblical accounts try to explain the existence of the black, brown, yellow, and white races of mankind by depicting them as the progenies of Shem, Ham, and Japheth, the three sons of Noah. Mankind may or may not have evolved from one original stock, but long before the time that man was able to record his doings intelligently, many a variety of human species, differentiated by the colour of the skin and the physiognomy of features, had already appeared on earth. Time has augmented these differences. Life lived on the heights of mountains becomes hardy and energetic, and becomes soft and indolent when lived in a valley amid humid climate. The fierce burning sun of the tropics produces pigmentation of skin among the inhabitants, which is transmitted to their posterity. It is augmented in people who expose themselves to the sun throughout their lives and hand over the pigmentation to their children. In a few generations the change in hue becomes pronounced. Races living a sufficiently long time under particular environments and in particular ways develop in the long run distinctive human types.

Different races are found today interspersed throughout the globe. Races ethnologically different may be united by common religion or culture. The white Aryans of Europe and America, for example, are racially more akin to the Aryans of India and Persia than to the non-Aryan races that form part of the European population. The Aryans of India are racially remote from the Dravidians inhabiting the same peninsula. Races, com-

mon ethnologically, may be divided by their different national and political interests. The Arabs and Jews are racially of the same Semitic stock. Their conflicting national interests render them mutually hostile. The Jews are racially one, but, scattered over the different parts of the world, they belong to the nations whose countries they have adopted as their own.

Though mankind is divided into distinctive races, race hatred is not instinctive with it. Children of diverse races greet one another as lovingly as do the children of a common race. Children of white parents are as fond of their coloured ayahs as of white nurses. Boys and girls of both the races play with one another without feelings of repulsion. The difference begins when they mature and mingle in the affairs of society. Race hatred is the creation of adult society, fostered and augmented by conflicting economic interests. Racial antipathy is not observed in sexual intercourse. The whites have freely mated with free or slave coloured females, and saddled the world with their half-breed progeny having the coloured skin which they scorn. Each different race has its distinctive biological, traditional and environmental inheritances which mould its racial characteristics. Any race that has lived sufficiently long to develop its own cultural tradition becomes affected with its peculiar racial pride. It begins to consider its language as the language of the gods, its laws and institutions as the most excellent, its manners and customs as the models for all others, and itself as the best of races, with the purest blood and the noblest inheritances. Prompted by this indiscriminate belief in its own superiority, it raises social barriers between itself and other races to preserve its racial purity, and undertakes to work out its own destiny by itself. Each race is endowed with a latent genius of a particular type, talent of some special nature, innate gift of some peculiar kind, that requires congenial soil and fostering care for growth and development. Each race, thus, finds the best expression by developing along its own line of hereditary endowment, and makes its distinctive contribution to enrich human life according to its own peculiar genius.

Religion and race prejudice. The great religions of the world unite in teaching that God recognizes only two classes among mankind, the righteous and the wicked, and does not judge anyone on the strength of what caste or colour he represents.

Buddha and Jesus among the prophets and the Stoics among the philosophers preached the doctrine of the Brotherhood of Man. This ideal of brotherhood has ever stood before mankind as a beacon-light and has influenced human life with varied success. Social and economic interests of society, however, are more immediate and exacting than its spiritual interests, and weak humanity is striving to reach this ideal of brotherhood in its own imperfect way. In spite of the assurance of religion that racial distinctions are of no moment in spiritual matters, the fact of paramount importance in the temporal affairs of man is that the distinctive physical characteristic of the colour of the skin has always kept races apart from one another and embittered their relations with one another.

Religion tends to divide races on the basis of the colour of the skin in India. The caste system in India is unique. It has not its like in any other part of the world. The word caste originally meant colour. The conquering white Aryans who came from the north and settled in India about four thousand years ago, found the indigenous races of darker hue than themselves. They distinguished themselves from these primitive aborigines of the land by the characteristic difference of the colour of the skin. They designated them the blacks or of black skin, converted them into serfs and assigned them the lowest position in society. They prohibited intercourse with them and adopted segregation for the preservation of their own racial purity. These unfortunates became the progenitors of some fifty million untouchables of our day. They had lived on the lines of mutual exclusiveness and their children live in the same way. The system of exclusiveness became hereditary and later on came to be hallowed with the sanction of religion. The fundamental teaching of the inexorable law of Karma was that the position of the individual in the social scale was determined by his birth and the birth in the high or low caste or in the white or black skin was due to good or bad deeds performed in a former state of existence. If the social order was thus divinely ordained, it had to be kept inviolate. A rigid caste system has arisen from the teachings, which has perpetuated the classes of the depressed or the untouchables.

Caste Hinduism has treated the depressed classes as pariahs. Some fifty millions of the Hindu inhabitants of India, that is,

one-fourth of the entire Hindu population, condemned by the caste system as untouchable creatures whose very proximity is branded as defiling, have worked as a heavy drag upon the other millions of the free citizens of the country. Talented as Hindu manhood and Hindu womanhood are, they cannot walk abreast of other free nations of the world, because their feet are heavily fettered by the chains of the caste system. The castes have subdivided into numerous sub-castes, all observing strictest social exclusiveness from one another. The castes are divided into varying grades from the highest to the lowest. To the highest caste belongs the sacrosanct brahman, who claims to have originated from the mouth of the great God Brahma. The warriors and husbandmen, it is added, have sprung from the hands and thighs respectively and the downtrodden lowest caste from the feet. Submerged classes, unable to adapt themselves to the conditions of their times and therefore falling in the lowest social grade, are found everywhere. The Etas, for example, who form one-tenth of the population of Japan, are outcasts, described as non-men or things, living on the outskirts of cities in segregated settlements. They were emancipated by the imperial decree six decades ago, but are still struggling in the face of stubborn social antagonism to win the rights of freedom assured by the Mikado. In India, however, the social customs that tyrannize over the millions of low caste peoples receive their sanction from religion and consequently attain permanence. The high caste men have most scrupulously sheltered themselves from the supposed defiling touch and even from the veriest shadow of the vast millions of the low caste people. In ancient Persia professional corpse-bearers lived outside the cities, and whenever they entered a city or went to a market-place, they sounded bells to warn the passers by. In like manner, men and women and children of low caste move aside the paths till the high caste people passed and if the latter, perchance, were unconscious of the approach of the defiling species of mankind, it is considered to be the duty of the latter to proclaim their presence by loud shouts. The untouchables are not permitted to walk in the village streets leading to the temples and are made to live in segregated parts of the village. They are prohibited from drawing water at the village well or from bathing or washing in the stream used by the people of the high-born caste. Their children are not permitted to attend

schools in which the children of men of higher castes learn. The social tyranny has been unspeakably worse than that of the worst political oppression of a despot. No wonder the untouchables and depressed classes should eagerly embrace any other religion that at least recognized their humanity. Moharimmedanism has, thus, won several millions of converts from the Hindu races during the last millennium and Christianity has gathered some hundreds of thousands of persons in its fold during the last four centuries.

It is true that even where there is no caste system based upon religious faith, the aristocracy of birth, the privileged rich classes do not intermingle socially with the lower classes. But, in such cases, there is nothing to prevent a man of low birth from rising in the social scale by sheer ability or enterprise. The doors are not barred and blocked as under the rigid caste system obtaining in India. Here a man has to be born high; nothing in the world, no valour, no talent, no fortune, no merit, however great, could ever win him the right of membership in the higher caste. Even a slave in the days of slavery often expected to be emancipated, he could work his way to purchase his freedom and be a free citizen. But the castaways of society based on the caste system sanctioned by religion could entertain no hope whatsoever of freedom in this world.

The nations which have harboured large slave populations have been always hampered in their progress. In India the caste system that condemns fifty million human beings as untouchable pariahs and which raises the most unnatural barrier between man and man, has proved a deadlock in nation-building. The introduction of self-government means a free country, but the country that has one-sixth of its own members segregated as religious untouchables and social outcasts, that is, not free in their personal movements, can hardly be called free.

The depressed classes remained in wretched conditions during all past periods of history until, for the first time, under the British rule they came to be regarded politically equal to the high caste Hindus. The latter still continued to put them down as socially and religiously their inferiors. Christian missionaries, be it said to their credit, have been greatly instrumental in creating in the depressed classes their class consciousness and in bringing about their present awakening. Educated Hindus have

taken inspiration from the noble work of the missionaries and have started depressed class uplift societies to ameliorate the condition of these peoples. Government has recently interested itself in their uplift by founding schools for them and by nominating the educated among them to municipal and legislative councils, and by appointing them to government posts. All this has instilled a sense of self-respect and pride in them. Leaders of Hindu thought, partly owing to the urge of humanitarian ideals and partly under the stress of political expediency to win over fifty million peoples on their side to strengthen themselves in their struggle for the attainment of self-government, advocate their cause for social uplift and plead with the orthodox sections of the community to break the inequitable caste barriers and accord them an honourable place in society. The leaders of the depressed classes, however, distrust the high caste Brahmans whom they accuse as their inhumane oppressors who have crushed them under the ponderous wheels of Juggernaut and kept them down in dirt and filth for four thousand years in the name of religion and custom, and who, while expatiating eloquently on political freedom for themselves, have up till yesterday vehemently opposed all attempts at the uplift of the submerged classes and strove hard to keep them as their inferiors. Recently, at some conferences and public gatherings, they solemnly burned the law code of the semi-divine legislator Manu, held to be responsible for their age-long inhumane degradation, as a symbolic act of their emancipation. They are afraid that they would suffer at the hands of high caste Hindus if political power passed over from the hands of the British rulers into those of their erstwhile oppressors.

The awakening of the depressed classes has begun with the opening of the present century. Enlightened public opinion throughout the country is rapidly growing in their favour, and it can be said with confidence that their complete emancipation will not now require as many decades as the millenniums of their inhumane subjection.

The white Christians have raised an un-Christian colour bar. Christianity preaches the Fatherhood of God and Brotherhood of man. It declares the entire human race to be the family of God and exhorts its followers to regard all men as their brethren. The followers of the faith that has invited all human beings with

the clearest clarion call to come under the banner of brotherhood, regardless of the colour of the skin, have developed the strongest colour prejudice. Christian missionaries have gone to the remotest parts of the world to do the evangelical work in modern times and have won millions of converts to the Cross. Christianity that the disciples of Christ have been preaching to the heathen population everywhere professes to guard the spiritual and heavenly interests of the converts and to raise their earthly position by securing them the privileges of Christian Brotherhood. In actual practice, however, the eastern peoples have learnt to think of Christianity as entering the East as the advance guard of imperialism, and in an open alliance with the earthly achievements of the white Christian races. The doctrines preached by Christian missionaries do not square with the practice of the Christian government and Christian society. Far from embracing the coloured converts to Christianity as brothers and sisters in common religious faith, they are organized into a distinctive native church and carefully segregated. Even the most cultured among them who are in no way inferior in intelligence and refinement of manners to the whites, and who have adopted the standard of western civilization, are condemned to live outside the pale of the social life of the white community.

Mohammedanism alone among the religions of the world has remained free from the colour bias. The religion of Mohammed shows a more vivid brotherhood than the religion of Jesus. It welcomes all converts with open arms, whether they be negroes or pariahs. Without reserve it accords them full rights and privileges, and receives them into its social circle as much as in its religious fold. It is the only religion that ignores all barriers of birth and colour and admits its converts in the community on the basis of complete social equality.

The white races of the West have made colour a world problem in modern times. At the opening of the modern period of history the white races inhabiting Europe made such marvellous achievements in physical science as the world had never known before. Equipped with the powerful machines of destruction that they had invented, these white nations conquered and established their rule over the vast millions of the coloured peoples of Asia and Africa. A sharp colour line is generally drawn by the white races wherever their conquests have led them.

The white man represents the dominant race today in the world. He has won his right to enter the coloured man's country which he means to preserve. At the same time, he is resolved that he shall not extend the similar right to the man of the coloured race to enter the white man's country or colony. The latter shall be reserved for the white man only and the white man will not swerve from the white policy.

Racial antipathy has become more pronounced in recent years. The demarcation between the white and the coloured races is becoming more pronounced than ever before. Nations that had hitherto extended the right of franchise to the Asiatic domiciled in their midst have now adopted total exclusive emigration policies and have ruled out all Asiatics as ineligible for naturalization and citizenship. Political parties in western countries may differ on various problems, but on this one question they are all unanimous to close their doors against the coloured races. Racial passions are rife everywhere and the colour prejudice has been recently invading even the seats of learning.

The relations between these white races and the coloured races that have come under their sway have varied according to the temperamental differences of the white races.

The French, among the white races, think the least in ethnological terms. The French have been found to be freer and more social in their relations with their coloured subjects than all other white nations having contact with coloured populations. They make no social separations from the natives of their colonies, nor do they discriminate between the white and coloured inhabitants of their Republic. The colour line does not exist in social intercourse. Cultured men of Asiatic and African birth who have adopted western standards of life are admitted in society without the least distinction of colour or race. Similarly the colour of the skin is no bar to entrance in the army, and mixed regiments of the white and the coloured soldiers are formed with the best of results. Thus do the French respect human dignity and shrink from inflicting racial humiliation upon those who have come under their sway. With the French, it is culture that matters. If the Negro acquires French culture, all civic and social barriers against him crumble. He becomes a Frenchman, socially their equal and matrimonially eligible.

The colour bar is complete in America. The most conspicuous instance, on the other hand, of the absolute demarcation of the colour line is to be found between the whites and the blacks in the southern states of the United States. The early white settlers of the United States of America have unwittingly left a most stubborn race problem for their descendants to solve. They had imported Negro slave labour on a vast scale from Africa to cultivate their fields and develop their country, with the result that the Negro population today numbers about ten millions, that is, constitutes one-tenth of the entire population. The beginning of the last century of kindly disposition saw the abolition of slavery in Europe, after heroic struggle with vested interests and callousness. Slavery was abolished in the United States in the middle of the last century and the Negro was emancipated. He became equal in political footing according to the law of the land. But the social rights are harder to win than the political rights. The white people have kept the Negroes at the lowest point in social status. They are regarded as inferior in every way. The whites absolutely decline to deal with them on terms of social equality. In the southern states they have not been allowed to ride in tram cars by the side of the whites, or to live with them in hotels or have their children educated in schools with the children of white parents. Neither could they worship in the houses of God with white Christians. They have suffered with patience the various disabilities inflicted upon them under what are known as the Jim Crow laws and resigned themselves to their unhappy lot, taking it to have been ordained by an inscrutable Providence.

The Negroes of the full blood, it is claimed in some quarters, are irreclaimable and should therefore be deported to Africa. They are, it is alleged, eternal children, incapable of growing to manhood. In proof of this statement it is pointed out that they have not risen though they have been in long contact with the European settlers of South America. It is forgotten that their early lot was to live in the darkness of slavery. The Cross has lain heavily on their shoulders and they are bearing it valiantly. Christianity promised them a Saviour to come at the Renovation of the world. But they have not to wait so long, for in the middle of the last century, there did appear in their midst one

with milk of human kindness in him, Abraham Lincoln, who won them emancipation. His fellow-men and fellow-women may continue to associate inferiority with the pigmentation of their skins and segregate them, but the silent process of schooling and uplifting God's ten million primitive children and putting them on the path of progress is shaping their destiny, which is bright and hopeful.

Unlike his fellow-men in Africa, the American Negro has made great progress in education. He is already making handsome contribution to literature and art and is rising in social and moral standards. The Negro renaissance has begun in America.

In the midst of the untold harm done by the late war, some good has been done to backward races. The Negro race has profited likewise. Those of them who enlisted in the American army during the war were treated on a footing of equality with the white soldiers in Europe, greeted everywhere with enthusiasm, and treated kindly. When they returned from war after giving good account of their work, they came with self-consciousness awakened. Simultaneously, owing to the effect of the enforcement by the government of the United States of the immigration quota from Europe upon the labour market in the North, they have moved there in large numbers to seek more lucrative work. Their exodus from the south to the north has led many in the South to change their attitude towards them, to offer them better treatment, higher wages, better housing and schooling facilities to induce them to remain in the South. The whites have awakened to the fact that the white and the black need each other. Inter-racial committees are formed to create an altogether new spirit of better understanding. After the long drawn struggle for emancipation and the equally long period of hardships endured under social limitations to which they had been subjected, the Negroes may, in not a distant future, rejoice to find co-operation established between them and the whites where conflict had long embittered their relations.

The British have the race problem on the widest scale to solve. By far the largest number of the coloured population of the world lives under the British flag. It consists of races who created mighty civilizations long before the ancestors of the British had emerged from their barbarism, down to races that are still on the threshold of primitive savagery. Consequently

the relations between this great white nation that holds sway over the largest number of human population and the coloured races are fraught with far-reaching consequences in the solution of the world-wide race problem.

In India alone the British are in close contact with its teeming millions, forming no less than one-fifth of the entire human population of the world. With the British what matters is not culture, but race. The customs and habits, traditions and ways of looking at life of the English and Indians are naturally different. The English are temperamentally exclusive by nature. They entered India as the dominant race and arrogated to themselves race superiority. On the other hand, the rigid customs of the Indians, either sanctioned by long social usage or sanctified by religion were such as would aggravate social aloofness. The partaking of common meal with those outside the pale of caste, for example, the most elementary function of social life that could bring about close intimacy, deep familiarity and staunch friendship was tabooed by the Hindus in the name of religion. Both the Hindus and Mohammedans condemned their women to seclusion, which prevented the social intercourse still more. Such prohibitive customs are apt to cut at the root of common social life. Complete social separateness has consequently ruled between the two. The whites have lived in separate quarters and come in contact with the natives of the country only in commercial or public affairs or on the field of sports. They have not associated with the natives on anything like equal terms. They have not permitted the natives of talent or rank to be members of their clubs and gymkhanas. Such aloofness they have considered the best means for maintaining their prestige as the dominating race. This pride of the ruling caste has often led men of coarser nature to leave all civility and good manners behind at the Suez, when they entered the waters of the East. The offensive and insulting attitude of such persons, which spared neither men of culture nor of position, have aggravated racial antagonisms. With the growth of education and the awakening of political consciousness, the assumption of white superiority has been resented and a salutary change has been gradually taking place in the country.

The race problem with which the British are confronted is not confined, however, to the four corners of the Indian penin-

sula. It has crossed the Indian Ocean and reached the British colonies and dominions. It has been most acute and complicated in Africa in recent times.

The early white settlers of South Africa had imported cheap Indian labour in the sixties of the last century to develop their newly acquired possessions. The labourers were accompanied by small traders and shopkeepers. Fresh emigration increased the number of the Asiatic settlers. The fathers lived and died on the soil and their children were born and bred there until their number grew to such proportions that the white population began to regard the situation with alarm. The Indian labourers were accustomed to toil for long hours for a mere pittance and could live cheaply. Their economic standard was low and the white settlers feared that if they did not take precautionary measures, the Asiatic would in the long run supplant their higher standards of life and drag them down to their low level by competition and adversely affect the character of the national life. The clash of economic interests aroused the instinctive antipathy of the white race against the coloured people and embittered racial feelings. In the bitter struggle that ensued, the whites set up impassable barriers by means of restrictive legislation against any further Indian immigration, and by enactment of humiliating laws of segregation, repatriation and unfair taxation, or by placing on them stigma of inferiority by inflicting social and economic disabilities strove at the expulsion of the Indian settlers.

The situation had reached menacing proportions and threatened to disturb the tranquillity of British rule in India, when statesmanship made timely intervention, and through the earnest efforts of both parties arrived at a mutual understanding. The result is naturally watched with interest throughout the world, because many small and great white nations of the West have in their colonies or possessions races differing in colour and culture and are consequently confronted with some phase of the race problem in their own respective spheres.

But the happy settlement, however, affects those Indians who happen to have been already domiciled in the white man's colonies for over two generations. It does not include settlement of the larger question of the right of the coloured subjects of a country controlled by a white nation to enjoy equal citizenship in all parts of the empire which dominates them. Australia, New Zealand,

and other dominions tolerate the existence of the orientals who already happen to have settled in their midst, because their number is negligible, but on no account do they condescend to admit any new Asiatics, however cultured they may be.

The pressure of the growing coloured population on the world race problem. The population of the world today is about seventeen hundred millions. It increases at the rate of about fifteen millions a year. Famines, pestilences, and wars have always acted as preventives to over-population. The pestilential agencies of death which decimated population have been greatly controlled, if not eliminated, and will not work havoc to the extent they have done before. The population of the world has doubled during the last hundred years. With the diffusion of the knowledge of hygienic principles among the backward races of the world, and with the chances of destructive wars lessened by means of international understandings, it may require a shorter period to double the numbers of the world's inhabitants. Indeed a saturation point in population may be reached, and there may be no adequate food-supply for all.

When a country is over-populated it must seek out new territories for expansion to live or die of starvation. From primitive times the savage races, pressed by the scarcity of food, have swooped down in invincible hordes upon civilized races and appropriated their possessions to satisfy their wants. Such outpourings of the savage hordes have been checked since the civilized races have come to use firearms. The situation of the populations of the world reveals the fact that Asia is already becoming overpeopled, and that it has no outlet for its surplus population. Europe, except Russia, is equally overpopulated, but the parts of America and Africa that are still underpopulated are held by the white races. They alone have still room left upon the planet for expansion. Western science has worked wonders in our times and it is not improbable that it may some day reclaim barren deserts and sandy wastes and render them fit for the habitation of the white population.

The coloured races, on the other hand, are segregated in limited areas, where the pressure of fast growing populations is so great that it will soon exceed the capacity to support it. The overgrowing population must then break its boundaries and force its way anyhow and anywhere.

The white population of the world today is one-third of the entire population of the world. For a long time they have suffered from decreasing birth rate. Parenthood is rapidly declining among them. The cultured classes limit their numbers by prudential parentage, and they are steadily outnumbered by the backward races, who are more prolific, and are faithfully following the scriptural injunction of being fruitful and multiplying. They are filling up the world fearfully fast. The spread of civilization to the four corners of the earth may eventually inoculate the more intelligent and advanced classes among the coloured races, as it has already begun to do among the cultured classes in eastern countries, with the advisability of restriction on birth, but a very long time will be required to kindle the torch of civilization in all the dark corners of the earth. Meanwhile, the already declining birth rate of the white races will continue to diminish its cultured stock and the backward races among the coloured peoples will go on recklessly contributing to the untamed and undeveloped human stock in reserve. The dominant white race now lives in the world with one white person to every three coloured persons. The ratio may, at no very distant date, be one white to every four coloured persons.

Some western writers maintain with facile optimism that it will always be possible for the white nations of the earth to dominate the coloured peoples. The white races, they aver, have made a complete conquest of the coloured races in science. They control the manufacture of the destructive armaments and chemicals, and with the help of these they will be able to ward off an invasion of the coloured races if ever it is attempted. But the secret of manufacturing explosives and death-dealing machinery, which enabled the whites to dominate the coloured races has already been revealed. It is no longer their monopoly. The Japanese have been making as deadly weapons and wielding them as effectively as the whites. And what the Japanese are doing to-day will be done by others tomorrow. Some western writers have laboured to show that what the Japanese have achieved could not be achieved by other Asiatic races. The Japanese, they allege, have some peculiar traits of character akin to the western peoples which other peoples of the East do not possess. Even Japan has sometimes vainly endeavoured to show herself off as non-eastern, or at least unique and superior to all eastern peoples.

This arrogant claim is not borne out by facts. The East nurtures races in its midst more virile, more talented and more adaptive than the Japanese and when opportunities open before them they are likely to outshine them in achievements. The advantage, on all sides, moreover, is with the coloured races. The inexhaustible sources of raw materials is in their countries. Life in their tropics will always be cheaper than in the cold countries, for people require less food to feed themselves and scantier clothes under the scorching sun. Labour will remain comparatively plenty and cheap. Lastly their overwhelming numbers will be the decisive factor in their favour. The coloured races have among them martial races as daring and as strong and as efficient and as enduring as have the whites. The Turk, for example, is declared by those who can speak with authority in such matters, as the best individual fighting human animal in the world. And there are many species akin to him in Asia and Africa. Equipped with the apparatus of the scientific warfare, arrayed on a footing of equality in equipment, and strengthened by their vaster numbers, they are likely to prove formidable competitors to the white races.

Probably the world may never see all the coloured races combined as one formidable unit, to avenge themselves upon the union of the white races. Religiously, culturally, and temperamentally the coloured races differ as deeply among themselves as even with the white races. There is no unity of feeling and purpose discernible anywhere to enable them to form a durable alliance and as human affairs go, such unity may not be achieved in time to come. The one invincible coloured confederation may not materialize to wage concerted war with the white federation of the world. What will likely happen is that awakened and enlightened coloured people severally may come to grips with the white nations that block their way of freedom and expansion in different parts of the world.

Until the race problem is solved, peace and good-will cannot come upon earth. The race problem is the most menacing that threatens human civilization, built by the common efforts of both the white and coloured races, during some ten thousand years of human history. The white nations have recently been raising boundaries around their possessions and meticulously excluding all Asiatics and Africans from them. Nations may claim the

exercise of their sovereign right to determine how and by whom their countries will be populated. But the right in that case should be universally exercised by all nations of the world. If the white races of Europe and America insist upon debarring Asiatics and Africans from their countries, the coloured races of Asia and Africa can claim with equal justice that the gates of their countries shall be closed in the face of the white settlers. The last two centuries have seen the passing into the hands of the white races the greater part of Asia and Africa, where the coloured races have lived for thousands of years. We have already seen that the tide is now turning, and the eastern waters that were deflected westward to fertilize alien lands, during the last few decades, have already begun to recede, eventually to return to their original source. The boundaries which the white races have raised around their world-wide possessions in the early part of this century, will, in all probability, have to be reconstructed on the basis of reciprocity before its close. The white races need a change of heart and mind to adapt themselves to the fast changing circumstances. The relations between the white and coloured humanity have to be established on the basis of mutual understanding and the white races have to learn to recognize that colour should be no bar to equality. Races may or may not, in the distant future, so intermingle as to become one composite human race bound by the bond of brotherhood as prophesied by religion, but the white and coloured races can be united by mutual understanding for their common welfare. And the present is the time when the need for such mutual understanding between them is the greatest.

CHAPTER XXIII

EAST AND WEST

The provisional division of the world into the East and the West. In the discussion of human affairs, a rough division of the world into the East and the West and of mankind into eastern and western is generally observed. The white races, originally settled in Europe, and later in America and other parts of the world, are known as western. Originally they migrated from the East, being of the same stock as the Aryans of India and Persia. Their religious system was eastern in its origin, and the Graeco-Roman civilization which they have created began its career under the influence of the oriental cultures of Egypt and Babylonia. The Jews, who have settled in Europe and America in large numbers, and are classed among the western peoples, are eastern in their origin.

Centuries of habitation in different climates and different environments have developed such diverse modes of living, habits, manners, customs, traditions, cultures, and civilizations, that the West has come to be definitely distinguished from the East. The peoples of the East, it is said, look heavenward, those of the West look earthward. The East looks to the past, the West looks to the future. The East deifies nature, the West exploits it. The East is fatalist, the West is opportunist. Temperamentally, the eastern and western peoples seem to be poles apart. Their mental operations are dissimilar, and the genius of the one is incompatible with the other. However, the term West is more closely definite than is East, since it stands for a clearer approximation to religious and cultural unity. The East has many religions and many cultures. There is little markedly eastern that is common to all eastern peoples. Some eastern races are western in temperament. One race has a peculiar characteristic which another does not share. The Indians, for example, are religious, the Chinese are secular. The Indians have no strong historical sense, the Chinese have always cultivated it. The Hindus are

unwarlike, the Mohammedans are martial. The Hindus are self-abnegating, the Mohammedans are self-assertive. Then again there are various types of Hindus. Some Hindu races are as self-seeking and aggressive as the Mohammedans. There is, in short, no uniformity to be observed in the East, but for all matters of discussion and discourse the East is spoken of as one entity, as the West is assigned her distinctive individuality. East and West, today, present a problem of the first magnitude, and the mutual welfare of their people depend upon its rational solution.

The meeting of the East and West in ancient times. The close contact of the East and West, friendly and hostile, began about twenty-five centuries ago, when Cyrus sent his Persian heralds to the Greek cities in about 500 B.C. and demanded from them "earth and water" as a token of submission to the Great King. This long period furnishes us with the story of the struggle between the East and the West over the "earth and water" of each other's countries. After the long protracted game of winning and losing these priceless possessions, the struggle has finally resulted in the passing over of the "earth and water" of practically the whole of the East into the hands of the West in modern times. The first period of contact began by co-operation for trade and commerce and conflict for supremacy between the Persians and Greeks and lasted for two centuries. Xerxes threw a bridge across the Hellespont to convey his eastern hordes to the heart of the West, and Marathon and Salamis saved the West from the eastern sway. A century later, Alexander planted the western banner of victory in the East. Alexander aimed at Hellenizing Persia, and failed, but the mutual infiltration of eastern and western thought was great. Similarly, the mutual Indian and Graeco-Roman influence during the Greek rule of the Punjab and during the period of the Indo-Scythian kings was considerable. The five centuries that followed the Alexandrian period saw the contest for supremacy between the East and the West, between the Parthians and Romans, and from the third to the seventh century between Sasanian Persia and Byzantine Rome. The consequence was the interpenetration of thought and ideas on both the sides. The Arabs, who replaced the Persians in power in the seventh century, penetrated Europe, and extended their sovereignty from Spain to Sicily. Arabian learning greatly influenced European

thought in the Middle Ages. The Arabs, with a host of talented Persian converts to Islam, became the torch-bearers of the light of learning in the West, when darkness had set over her. The Crusades, or the war of the Crescent and the Cross, brought eastern influence once again to the heart of the West, and the East and eastern subjects and scenes began to figure prominently in the French and German poetry. The Ottoman Turks crossed the Hellespont in the middle of the fourteenth century and made themselves rulers over vast numbers of Europeans. With the fifteenth century ended the warlike excursions of the East into the West after running their forward and backward course for twenty centuries.

The West rediscovers the East in modern times. The invention of the mariner's compass emboldened the maritime nations of Europe to venture into unknown seas. The discovery of America, the circumnavigation of Africa, the opening of the sea route to India, the advent of gunpowder to Europe from China, decisively turned the scales between East and West. The West became the master of the seas and this mastery over the water-courses of the world eventually made her master of the five continents. The discoveries and inventions gave the West an unprecedented impetus to enterprise and adventure, trade and commerce, manufactures and industries. Trade with Asia had from early times afforded the largest market with maximum profits. What was long known as "the wealth of the Ind" naturally attracted the cupidity of the Western people. The Portuguese and Dutch, French and English established themselves as traders in India. The rivalry for trade supremacy changed into a struggle for political control, because trade is secure only where sovereign rights are won. The struggle ended in the possession of the incomparable prize by the English. They came seeking commerce and they got both commerce and kingdom. The teeming millions of this ancient country, forming no less than one-fifth of the entire human race, came thus into the closest contact with the most advanced of the western nations. This phenomenon was unprecedented in the history of the relations between East and West.

The West invades the East with the help of the invincible machine. The world has always been with the man of might. His mode of dealings with his fellows has always been based

upon some such principle: "What is mine shall be mine, and what is thine shall also be mine." The stronger man and the stronger races have always overpowered and enslaved the weaker ones. The power to conquer and command had hitherto entirely rested upon the physical prowess, valour, and fighting qualities of races. The introduction of the machine, for the first time, made its possessors invincible even to the sturdiest races of the earth. The most hardy stalwarts that wielded their weapons with hands were forced to flee like pigmies before the fiery shafts of the machine. The nations equipped with machinery could feed themselves better, clothe themselves better, move themselves faster, and arm themselves with deadlier weapons than the races that had not known this novel tool of unbounded destructive power. As the machine was born on the soil of Europe, the white nations that inhabited that part of the western world were the first to embark, with its help upon the exploitation of the earth.

India with her conglomeration of diverse races, creeds, and castes, speaking scores of languages and dialects, divided in her home, was the first to fall before western assault. China, with her population larger than that of India, survived western aggression, because she was one compact race, with one religion, and one language with its dialects. The western aggression culminated by the end of the nineteenth century in the domination of the West over the East in practically all of Asia and Africa.

Some eastern countries escaped subjugation because of the mutual jealousies and rivalries of aggressive nations, or regained their independence because the conquerors could not agree over their spoils. One victor nation envied another that had come to possess vaster territories, or had contrived to capture richer regions than had fallen to its lot. Every European nation struggled to prevent its neighbour from gaining predominant influence in the struggle to win markets in the East. The white nations faced one another as rivals over eastern kingdoms.

Where mutual jealousies prevented western competing nations from conquering and openly annexing new territories to their states, they devised other means of establishing their footing in eastern lands. They were always too willing to advance loans on usurious terms to eastern potentates, and there were always unscrupulous kings ready to pawn their dominions and

contract loans, to be squandered on their personal pleasures. This practice secured to the western nations rich economic concessions to be exploited, and riches to be appropriated, and ultimately paved the way for complete political control. When a weaker country borrows from a powerful nation, it at once lapses into political subordination to its creditors. Several eastern empires fell under the financial grip of western creditor nations. They lost their economic independence, and in many cases their political individuality. For political enslavement follows economic indebtedness, as a matter of course, where the borrowing nations are weak and bankrupt. Commercial and industrial adventurers, concession hunters penetrated eastern lands with the prestige and influence of their home governments at their back. Commercial foothold for such enterprises generally meant political foothold for their countries. The result was that the West closed her grip on the East during the last century.

The East in a state of pupilage. It did not take the enterprising western nations long to put an end to internecine warfare, to establish order and security of life and property among their subject races and to bring immunity from foreign invasion. In India, the English rulers abolished the inhumane customs of widow-burning, infanticide, and witch-hunting. They introduced purity of administration, built roads and bridges, improved methods of agriculture, constructed irrigation canals which converted dreary deserts into fertile fields, harnessed the natural resources that were running to waste, lessened the ravages of epidemics that periodically devastated the countries, mitigated the harm done by famine by building railways that ran across the jungles, and brought the farthest ends of the country into mutually helping distances. They brought fresh water through metal pipes, introduced sanitary regulations, founded hospitals and sanatoriums, established schools and colleges, introduced postal, telegraph, and telephone services, and the many other appurtenances of western civilization. The revolutionary results became visible everywhere. Stable government and efficient administration soon replaced bankruptcy with solvency. Large towns grew up, commerce expanded, prosperity increased and the people were uplifted and their feet set in the path of progress.

The white conquerors introduced their language, literature, and institutions in their eastern dependencies. The introduction of their language as the medium of instruction secured to the rulers intelligent youths indispensable for subordinate services to run the machinery of government. The new knowledge of western literature and science soon created a taste in the learners for the culture of the rulers and made them zealous admirers of their institutions, and amenable and loyal to their alien rule. With the contact with the West, new views of life were introduced and new aspirations arose. The western ideas permeated the East and western ideals were hailed everywhere with unbounded enthusiasm. The youth who received education on western lines were fascinated by everything western. They ardently devoured the best in western literature. They copied externals as dress and habits and manners from the rulers. They generally broke with ancestral traditions, despised their native vernaculars, derided their own customs, grew indifferent to the religions of their fathers, judged their communal institutions from the western standard, and embraced alike the good things and the bad things which the West offered at their gates. Very often also they absorbed what was least commendable in the West, in place of their own superior arts and crafts. They appraised everything by western standards. With their first enthusiasm they strove to do away with pernicious social customs, flouted superstitious practices and took upon themselves the task of reforming society in the light of western education.

The officials, merchants and missionaries who had come from the West generally brought with them the best traditions of their several countries. They, however, did not know that the civilizations of the East were older and, in no way, inferior to their own. They saw the East at her worst. The missionaries were ignorant of the contents of the sacred books of the East. They were unaware of the rich literature of the eastern people and assumed with Macaulay that a single shelf of occidental books was superior to the entire literary output of the Orient. They saw the grossly superstitious practices of the masses, and concluded that their religions could contain nothing higher than the crudest forms of idolatry. With unbounded zeal they worked for the propagation of their own religion, which, as they piously believed, could alone save heathen souls from eternal damnation.

There were always some noble souls who were not actuated by the desire of exploitation alone, but who regarded their acquisition in the East as a great trust. When the homeward voyage by sail round the Cape took six long months, the white people oftener remained long in the eastern lands. They formed close contacts with the people, and the relations between them were generally very cordial. Some of them contracted marriage with brown women and they were happy. Such intermarriages continued until objections to them increased so far as to cause their cessation. The educative effect upon the East by her contact with the West was incalculable. The educated classes were worshipping at the temple of western literature and arts and held their new teachers in highest reverence. The people for a time were never tired of speaking feelingly of the peace and order and security and justice introduced by the new-comers. They remained docile, childlike and submissive to the authority of the rulers, and the rulers ruled with paternal autocracy, and dispensed law and justice, peace and security to the grateful subject races.

The awakening of the East. Not even the best government, however, can continue to govern subject races with paternal solicitude and expect that the people shall always remain contented and peaceful in filial dependence. Youths taught through the medium of the western languages, fed on western literature, trained in western ideas of independence, instructed in western political philosophy, and acquainted with the history of western parliamentary institutions, and the struggle of the people for political freedom began to feel their subjection galling. They were inspired with aspirations for independence and gave expression to their ambition. They demanded the introduction of representative political institutions in their own countries. The western rulers resented it.

In human affairs it is always the fact that those who happen to be in power are unwilling to relax their hold over subject peoples. Liberty and authority have always been enemies. Authority never permits liberty to approach near it. Liberty had taken root in the West, but it had done so after a long protracted and deadly struggle with authority. The forces of authority are generally all-powerful at first. It is with the growth of enlightenment and awakening of consciousness among people

that, when the citadel of authority is incessantly assailed and shattered bit by bit, liberty ultimately scales its heights.

The western nations who ruled in the East valued liberty for themselves, but the smallest effort on the part of their subject races to work for freedom sent them into rage. Enlightened men who interested themselves in politics were marked out as dangerous characters. The political activities and agitations to demand legitimate rights and privileges which would be applauded as awakening patriotism in the country of the rulers were dubbed as dangerous sedition when indulged in by subject races. Patriotism remained a virtue beyond the Suez; on the Asiatic side of the Suez it became a vice. With their first awakening, the educated classes carried on constitutional political propaganda. They wrote columns in papers, penned long petitions, and delivered numberless speeches demanding the removal of certain disabilities or the granting of certain rights and privileges. These mostly passed unheard of and uncared for. In the earlier stages of the new political life when the movement had not gained in strength such demands were met with ridicule. The politicians were reminded that they were not ready for any reform for freedom, they were not adapted to parliamentary form of government which was specifically western and that they lacked administrative knowledge. But administrative knowledge, like knowledge of every kind, could be gained by experience alone. Unless opportunity was given to the people to administer their own affairs, the art of administration could never be learned. It is experimentation with its consequent errors, unavoidable in the early stages, that administrative knowledge could be had.

The people of India had a great cultural past and the newly educated classes were conscious of it. They had, in their days, administered great empires and their kinsmen were still acting as successful prime ministers, and revenue and judicial officers in the native states. They demanded high offices in the country and they were told they were unfit to hold them. The fact, however, was that if competitive examination was made the sole test for qualification to hold high offices, the greater number was likely to be carried away by the Indian in fair intellectual contest with the English youth.

When the western nations had conquered the eastern countries they had systematically disarmed the martial races, crushed their manhood and worked for their effemination. Yet when the national consciousness of the subject races was awakened in a country and its people worked for freedom, the white rulers cynically retorted that they did not possess the courage and spirit for self-defence, and that they would fall a helpless prey to some external power the moment the white rulers left their country.

When the early agitation for the political liberty began, it was naturally confined to the small educated classes whose minds were impregnated with the new knowledge, and who held the ideals of political rights and privileges. The masses were naturally ignorant and inert. It has always and everywhere fallen to the lot of the enlightened minority to lighten the dumb masses and act as their representatives. The rulers, however, sought to belittle their pioneer work by questioning their right to speak on behalf of the people and denouncing them as self-styled leaders who aimed at cheap popularity and served their selfish interests. They put forth their claim to the trusteeship of the backward peoples for whose benefit and safety, they declared, they remained in the country.

Imperialist nations have at all times adopted the policy of sedulously cultivating the differences between rival sections among their subject races. They have pitted one community against another by winning over one and suppressing another as the changing circumstances required or by favouring one as a make-weight against the awakening consciousness of another. The white rulers, similarly, skilfully played off one community against another, securing safety for themselves by the principle of divide and rule. Some leaders of communities, generally ignorant of political and economic currents, who were ever in eager search of titles and decorations, and governmental favours were always won over by the rulers and set up against their own countrymen. Weaknesses, mistakes, mutual dissensions, and religious feuds of subject races were all ingeniously exploited to thwart, postpone, and delay the progress for political freedom. The educated classes gradually lost faith in the rulers and they learned more and more to depend upon themselves. They learned the great

lesson that freedom and liberty can not be begged but must always be won.

In the history of the struggle to win liberty for themselves, subject races are always seen endeavouring to enlist the sympathy, good-will, and public opinion of the liberty-loving great nations of the world, hoping thereby to exert moral pressure upon the dominant powers. The eastern peoples have been at a great disadvantage in this matter. They could not appear before the world as they were, but as they were portrayed by their white rulers, who had the exclusive control of the means of world-wide communications. The world at large could have but one story and it would be the story told by the white masters. The more backward an eastern country, without the blessings of an independent press or any press at all, the greater the disadvantage at which it was placed. Tortuous diplomacy stifled the truth, false reports and distorted accounts have always been flashed over the wires to the four corners of the world to prejudice the cause of the eastern peoples and to obtain the moral sanction of the world for the acts of repression and suppression of the rising spirit of the subject races by their white masters. "Paint me as I am," said Oliver Cromwell, but the East has been painted by her modern masters in our times as she is not.

The western superstition of the inscrutability of the eastern mind. Young officials and merchants generally came without any acquaintance with the history and tradition, habits and customs, language and life of the peoples of the East, without the least inclination of freely moving and mixing among the people of the land, owing to their innate inassimilable nature, and insular disposition, without any love of the country which they held as the land of exile to be quitted for short periods of leave every few years, and for good at the end of about thirty years. They knew next to nothing of the thoughts and feelings and aspirations of the people, because they did not attempt to know them and lived in the secluded world of their own. Yet they gave out, as they continue to do still, that the eastern races were incomprehensible and that the eastern mind cannot be interpreted, because the easterners always conceal their thoughts from westerners.

This western superstition of the inscrutability of mind as the racial characteristic of the people of the East still persists. The

fact is that this human species of God, known as the man of the East, is much more communicative and personal, free and frank, sociable and approachable than his western brother. If he accosts a stranger, he may not stop to observe any formalities to seek introduction. He may just salute the person whom he takes for his fellow human being and address him. He is prone to enquire after his name and destination, his health and that of the members of his family, and proceed with questions that may seem too personal and out of good form to the westerner. It is, however, natural that people can be of open mind and open heart in their mutual intercourse, when they meet on terms of equality. But the white people that come to the East bring with them, with solitary exceptions, a strong sense of superiority imbued in them; they move with patronizing air and condescending mood and often with hauteur. Where the white people come in contact with backward races, it is common to find the latter adopting servile and cringing manners and resorting to flattery and cunning in their intercourse with the white people. The persecuted Jews in the Middle Ages acted in like manner in Europe and the backward Negroes have done the same in America in their contact with the dominant race. Where the people happen to belong to a cultured race, conscious of their own past greatness, they are deeply hurt when their white rulers treat them with polite aloofness or with scant respect or hold them as inferiors and subject them to indignities. A sullen contempt, under the circumstances, takes root in the breasts of such people and they seek their peace of mind in reticence and reserve. The habit grows, until in the long run, people develop a sense of diffidence and inferiority in themselves and become wary and uncommunicative in their relations with the members of the white ruling caste.

Political supremacy always brings in its train the exaggerated idea of superiority in the dominant race and the mind of the dominant West in our times has been impregnated with this provocative idea. The West is dominant today and she has met the East at her worst in history. This domination, however, of the East by the West is not more than two centuries old. For full one thousand years, that is, from 700 to 1700, the East dominated over a vast western population of Europe. She has flourished in a gradually waning condition up to our own day. The East is backward today, but she was not always so; and

the West is forward today, but that also was not always so. Things were much the same in the East and the West prior to the time of the industrial revolution which took place in Europe towards the end of the eighteenth century. Illiteracy, superstition, insanitation, and destitution were as great in England and other western countries a hundred years ago as in the backward countries of the East today. The growth of education has made the West what she is today. Education has not yet reached fully ten per cent of the teeming millions of India. Other eastern countries are still further behind. Japan's case in the eastern world is unique, and Japan is the creation of the last fifty years. We may remark in passing that the Parsis, the descendants of the Ancient Persians, to which community the writer has the privilege to belong, has over ninety per cent of literacy, both male and female. But then the Parsis are only ninety thousand souls living in the midst of the three hundred and twenty millions of the peoples of India, and are a hundred thousand all told in all the world, an insignificant minority among the teeming multitudes of mankind.

When the East was enlightened and the West was steeped in ignorance, the situation was just the reverse of what it is today. When the Saracens dominated the vast tracts of Europe, they were more refined in manners and habits than the Europeans. History witnesses the fact that they taught bodily cleanliness and principles of hygiene to the people living under unsanitary surroundings and dirty habits. It was the period of pupilage of the West under the East on the western soil. If lessons of history are taken to heart by dominant peoples much of their arrogance and conceit would disappear and they could acquire a saner perspective on life conditions. Bad men and bad habits are bad anywhere and there are bad men and bad habits everywhere. Vices, like virtues, of nations are to be gleaned from the pages of the history of mankind. Both the East and the West have been great whenever favourable circumstances have accelerated their progress and both have fallen from the summit of their greatness whenever unfavourable circumstances have arrested their progress. The East has now fallen behind in the march of progress. In the twentieth century she lives the life of the eighteenth century.

The steady growth of education, the awakening of national consciousness, the burning desire to win independence and equality of treatment that have taken possession of the eastern peoples are producing a salutary change in the present situation throughout the eastern world. The white races are gradually, almost imperceptibly, getting rid of the psychology of superiority. The western authors and travellers of the next generation will have a different tale to tell when they will depict the manners and customs of the people and will guide their countrymen in revising their estimate of eastern people and eastern mentality.

The revolt of the East. The present century opened with an unmistakable challenge from the East to the West. For a time the West had seemed invincible. In the middle of the last century, Japan was opened to the western world. She assimilated and absorbed western technology, western form of government and western method of warfare so speedily and successfully that it was an overnight transformation of a feudal state into a most modern empire and of an insignificant people into a military power of first rank. When Japan came to grips with Russia in the early years of the present century, the whole of the East watched the issue with bated breath. The victory of Japan over Russia was not merely one nation's victory over another. It bore the gladsome tidings to the whole East of her coming deliverance from the thralldom of the West. It shattered the prestige of the West. It gave an indescribable impetus to eastern subject races in their struggle for political liberty and to other eastern empires which, though independent, were under the paralysing influence of the white nations. The position of ascendancy that the western nations had secured began to be challenged everywhere with added vigour. Scientific appliances and destructive implements of war which they had invented and used as means for subjugating the East could not long remain in their exclusive possession. One eastern nation had already taken over to herself the western equipment and learnt her modern art of warfare that enabled her to vanquish a most dreaded western power, and Japan had no monopoly among eastern races in the knowledge enabling this marvellous achievement. Besides, they saw that Japan's victory on land and sea at once changed her position among the nations. She was welcomed by great powers as their equal and was looked

upon with respect. The struggle for freedom became more acute and universal throughout the East.

The educated classes became more clamorous in their demands for political liberty. They chafed at their humiliation and helplessness. They lost all faith in the efficacy of constitutional agitation. A smouldering discontent spread everywhere and the impatient among them resorted to acts of violence. Wherever the situation became perilous, those in authority, still loath to relinquish their power, resorted to repressive policy, prohibited free speech, bridled the press and endeavoured to blight the growth of public spirit. Repression, however, is not known to kill earnest attempts for freedom. It could only drive forces of agitation underground, where they bided their time. The patriotic fire could not be extinguished, it only smouldered till the time when it could burst forth into violent conflagration. The struggle grew more bitter, some reforms were promised, some pledges were given, but they were often not redeemed, some concessionary measures were passed by legislation but were tardily executed or whittled down by the administration. Subject races have, during the last two decades, won political reforms and privileges as the result of successive resistance to oppositions and impediments on behalf of the rulers. Every extension of rights has been granted when the force of circumstances have driven those in power to do so. They have not been timely gifts to politically advancing peoples. They have been wrenched from unwilling hands and consequently have not much improved the strained relations existing between the givers and receivers.

The East is animated by the hatred of the West. A wave of hatred of the West and of everything western began sweeping the eastern world from end to end. In the intense nationalist revival everything eastern came to be extolled and everything western to be belittled. In the heat of passions every small or great service rendered by the West to the East was denied or selfish and mercenary motives were attributed to every bit of good that might have been done by western rulers. If they restored order and peace in place of chaos and strife in the country that came under their domination, it was because they could thereby exploit the country uninterruptedly. If they constructed railways and improved means of transportation it was not with the object of providing facilities to the people but for the purpose

of a more speedy and thorough exploitation of the rich resources of the country and to enable them to curb attempts at revolt in distant parts. If they constructed harbours it was not because they desired that trade should flourish and bring prosperity to the people, but because they could carry away raw materials to their country and bring back finished products of their factories to be sold at large profits to the eastern people. If they introduced hygienic reforms it was not out of regard for the poor, or to protect them from diseases due to insanitary surroundings, but because of the fear that the epidemic would ultimately invade white areas.

The East had fallen upon evil days, but she had a glorious past. With the intense national awakening, the singing of the greatness and glory of that past became the prevailing theme of poets and essayists in all eastern lands. Everyone passionately aspired to reinstate his country in its ancient greatness. Publicists harped continually on the theme, acceptable to the ears of the eager listeners, that the western races were wandering savages and barbarians, when the oriental nations were already far advanced in civilization. The great inventions which western scientists were now labouring to perfect were declared to have been known to their ancestors ages ago. With naïve complacency, it was pointed out, that the aeroplanes were known to the Hindus thousands of years before they were invented by the western peoples, and that Rama had transported his large army from Ayodhya to Lanka on a huge airship! Western science, it was alleged, was only now groping its way to find out truth that the eastern seers had revealed to the world by intuition thousands of years ago. The East was the teacher of the West in the past, and she was destined to fill this mission again. As she had once led the world in cultural ideas, so she would lead the West, obsessed as she is by material civilization, to a true apprehension of spiritual culture. Nor would she guide the West in spiritual matters only, but, profiting by the mistakes of the West, she would frame a model political constitution and an ideal economic system which would salvage the crumbling political and economic structure of the West.

The world would certainly be richer if, instead of slavishly imitating the West, the East created some new policy and some new economic system. To doubt the ability of the East to make

contributions to the fund of human achievements is to betray ignorance of history. In her days of glory, the East had produced her great thinkers, great poets, great scientists, great artists, and great administrators, and it is no presumption to say that she may yet one day make fresh contributions of her own creation to the world. She has been great in her achievements in the past and she will attain to her lost greatness once again, when she has recovered her soul.

But truth to tell, at the present day, the East is everywhere trying to conform to the political and economic standards of the West. For example, she is advancing politically towards her democracy. Some peoples move with a swift pace, while others proceed slowly, but the direction of all is the same. Similarly, in the field of economics, the East is steadily embracing western industrialism. She is endeavouring everywhere to master western technology which has made the West superior at the present day. In all departments, in fact, the East is busily imitating the West, and trying to reproduce its achievements in sterile uniformity. Even in the field of sports, cricket and tennis, football and golf, and various other outdoor and indoor occidental games have driven out indigenous games and established themselves firmly on the eastern soil.

Japan, the first and foremost of the eastern nations to establish her complete independent sovereignty, has embraced the western system of government and western industrialism with a thoroughness that is conspicuous. She has successfully copied the West in the art of warfare, and has furnished new examples of the tortuous, diplomatic occidental democratic methods. She crushed Korean nationality as ruthlessly, and with the hypocritical professions of reluctantly undertaking the work of restoring order, in place of chaos, as any white nation ever did, when it grabbed the territory of a weaker people. We must remember, however, that Japan has been wiser than her great neighbour China, who, out of unbalanced pride and national conceit for her supposed superiority over western culture, has maintained aloofness from it, and has consequently lost the unique opportunity of profiting by the contact with the most virile civilization of our day. Modern Japan is the outcome of the successful imitation and adoption of much that western civilization can give. The assimilation of these advantages has won her the unique position

which she now occupies among the nations of the world. If she has sacrificed something of her own good, in the unbounded zeal for copying western methods, it is regrettable, but it was unavoidable. In human affairs it is very difficult to sift and sort and select only that which is wholesome and avoid that which is harmful. If in her first enthusiasm for things western, Japan gathered together good and bad things, time will teach her to drop the bad and retain the good. Her story of the imitation of the West is hardly five decades old, a period negligible in the life story of a nation. Ripened by experience, she will adapt intelligently the borrowed ideals to her own national system, and develop her culture in accordance with her indigenous system of thought and traditional heritage.

The present hatred of the East towards the West is, however, a transient phase. When passions have subsided, causes of hostility have been removed, and the East has won equality of footing in the comity of nations, hatred born of distrust will disappear.

The tutelage of the eastern races under the western powers is passing slowly. The greatest war of all time has immeasurably accelerated the pace of progress towards liberty for subject races and towards complete independence for eastern empires. It has enabled peoples to accomplish within a decade results which, otherwise, would have required five decades of evolutionary progress of political advancement. During the war, the allies had from time to time solemnly declared that they were fighting to end militarism and procure liberty and right of self-determination for weaker nations. At the cessation of the war, the eastern nations soon discovered that the doctrine of self-determination piously proclaimed by the great powers was not meant to be applied to them. The utterances of the responsible statesmen of the western countries were falsified when the final treaty came to be based upon former secret treaties negotiated between them with the object of partitioning the East among themselves. A wave of indignation swept through the East when the hollowness of these pious protestations was understood. The pledges given to eastern peoples whose help was sought and secured by the western nations during the anxious days of the war were not redeemed. The powers could not keep their plighted word. Some weaker countries in the East were sub-

jected to the domination of the white nations, under the newly invented term as mandatories of the League of Nations, which the eastern peoples interpreted as camouflaged annexations of the territories of weak nations for the advantage of the western powers. Some western powers had, before the war, parceled out certain eastern empires without their consent in spheres of influence among themselves. The powers claiming such eastern empires as their spheres of influence were allowed free hand to deal with them as they liked. They enjoyed exclusive rights of exploitation, of advancing loans, of enforcing conditions that such countries could employ advisers and administrators belonging to the countries of the powers, they could buy arms and ammunitions from the powers alone, they could not concede rights and privileges to any outside nations, and they could not negotiate treaties with anyone without consulting them. The eastern nations chafed under the protection of the western powers. The western powers put obstructions in the way of the eastern nations struggling to work out their own salvation and smothered their efforts at every turn. They delayed and declined the grant of the privilege of self-determination under the usual spacious excuses that they were not ripe to exercise the right of governing themselves.

The relaxation of the hold, however, of the West over the East has already begun in various parts of the world. The peoples of the Near and Far East are reclaiming their lost heritage from the white aggressors. Asia for the Asiatics and Africa for the African form the battle cry of the age. The nineteenth century brought the western nations to the ascendancy in the East; the twentieth century has begun witnessing the steady decline of their power. It is silently taking place before our eyes every day and in every part of the world.

The West had trampled upon the sovereignty of those eastern countries which had escaped subjugation, by extorting one-sided treaties and control in their internal affairs during the last century. They had obtained leases and concessions under duress for economic exploitation of their natural resources. These empires are now struggling to be free. They press for the abrogation of the old unfair treaties, they demand full tariff autonomy for themselves in their own countries; they want to take over the control of the customs and revenues of their countries which

western powers had usurped in the last century; they want to remove the humiliation of extraterritorial jurisdiction, and to do away with invidious privileges and extraterritorial rights, hitherto enjoyed by the white foreigners in their countries. They demand their sovereign independence and aspire to be masters of their own households. They are striving to win equality among the nations of the earth. One eastern empire after another has succeeded during the last decade in achieving this most legitimate object, and others are still struggling to gain it. The struggle may be bitter and protracted, but the end is inevitable. The nationalist movement is too forceful to be kept back for long. Sagacious statesmanship will either concede the demands of the nationalists and regain their good-will, or short-sighted diplomacy will prolong futile resistance, eventually to lose both what it fights to retain and the good-will of the people. The loss of the good-will of eastern races means the loss of trade, prosperity and much more to the West.

In the eastern countries that form possessions and dependencies of the West is witnessed the power of the foreign rulers yearly devolving from their hands upon the shoulders of the rightful owners as they advance in progressive political life. It is increasingly realized that the eastern countries cannot for long be held as subject nations under the domination of any western empire, but have to be admitted to equal partnership with it. Western statesmanship is reconciling itself to the idea that, as the eastern people demonstrate yearly their fitness and capacity for responsible government, the granting of self-government cannot be unduly delayed.

Naturally enough there are reactionary persons who resist every concession made and who strive to thwart political progress at every step. They aver that the idea that the eastern peoples could ever govern themselves and defend their country from foreign aggression, without the aid of the white rulers, are dreams which will fade away as all visions of the night do. No sooner would the paramount rule of the whites cease, than the country would be exposed to chaos and anarchy. Despite the forebodings of the irreconcilables, sober statesmanship is wisely accommodating itself to the changing conditions and co-operating with the people in their advancement towards the realization of their national aspirations. The onward march could not be

stopped now by any reactionary forces. The pace may be slow but it is steady. When the countries that were once reckoned dependencies of western empires will be admitted into equal partnership with them, and given seats of honour in the Commonwealth of Nations, the feeling of mutual understanding, friendship, and co-operation for common interests will grow.

The West owns the greater part of the East today. She has invested enormous capital of her own in the East, on the handsome return of which depend the prosperity of the thousands of families in the western countries. A large number of persons find lucrative employment in services. The East has been a milch cow for the West to nourish her populations with the inexhaustible milk that she yields. The world-wide concessions and monopolies to exploit the rich resources of eastern lands fill the coffers of western countries with untold wealth. The East now asks in the twentieth century the West to hand over whatever she has taken in the eighteenth and nineteenth centuries. It is not human to give back without struggle what one has won and held for long as one's acquisition. Naturally enough, the West may tenaciously cling to what she has and fight hard to preserve it. Then may result a conflict, bitter and ruinous, to both sides. If international tragedy of an unprecedented magnitude is to be averted, saner counsels at meeting half-way to safeguard the mutual interests must prevail. And sanity still resides in both the East and the West.

The union of the East and West indispensable for the common welfare of humanity. Human progress is not the monopoly of any race, eastern or western. Human achievements, during some seven thousand years of man's cultural ascendancy, are neither the creation of the East alone nor of the West alone. Both have contributed their immortal heritage to humanity, each according to her peculiar aptitudes and distinctive genius. In point of time, it was the East that first played the part of the teacher of mankind, and played it to her eternal credit. In the gray dawn of history, she initiated mankind into the mysteries of the world of spirit and instructed it in the arts of life. Her creative life is not dead; it is lying dormant. Her growth is not ended; it is arrested. Her day was done and she had entered into her millennial sleep, when, to the abiding credit of the West, she was aroused by emissaries from the Land of the Setting

Sun. The darkness of night had enveloped her, and inertia had settled over her. Her people had sunk into torpor and lethargy and were sleeping away their life, when the hustling aggression of the West disturbed their sleep, and the ponderous pressure restored them to consciousness. The West, in our days, has helped the East to her feet and imparted an active impulse of new life to her. The vitalizing influences of the contact with the enterprising and ambitious nations of the West upon the East has been incalculable. The East is no longer supine. She is now wide awake and striving to recover from her apathy. Once she has fully revived her former self, she will accomplish great things even as she did in the past.

The West has been ordained to do the tutorial work of humanity in modern times. She has had all humanity under her pupilage during the last two centuries. She has taught civilization to the peoples of the four corners of the world. She has taught the savages and barbarians, and she has instructed backward races and advanced races. Her teaching voice, in these days, is heard by all races of mankind. She has great achievements to her credit in the East for which she can well take pride. Her sons have lived and toiled in inclement weather, at lonely posts, far from civilization and in lands infested with disease. They have stopped internecine feuds, and introduced order wherever they have gone. They have stopped cannibalism, abolished slavery, extirpated disease, and fought death. Their energy and enterprise, science and capital have made the tropical lands fit for habitation; they have brought forth plantations and railways, harbours and flourishing trade where there were jungles before. They have transformed the face of the East and it could not be for nothing. The West did not conquer the East in modern times for the benefit of the peoples of the East. She has conquered her and held her so long for the exploitation of the rich tropical lands, for securing a lucrative market for her manufactures, and for the safeguarding of the banking and commercial interests of her own people. No virile race, eastern or western, has ever been known to approach the gates of its neighbour with altruistic motives, for altruism is not known to imperialism. It has always been the lure of wealth and power that has prompted powerful nations to appropriate their weaker neighbour's lands to themselves. It may not be so in the perfect world, but the

perfect world is yet to be made. If, then, the West, in our times, hungered for gold and thirsted for power and exacted heavy toll from the East, she did so because everybody before her did so. The representative institutions or government by the will of the peoples are the ready results of the long-fought battles of political evolution in the West. It is the great gift of the West to the East in modern times. Western culture has today permeated and leavened eastern thought more than did the eastern culture influence western thought in early ages. Every nation, like every individual, has its strong as well as weak points. Against the weakness of the western nations must be set their strong points, against their failures their triumphs, against their harm their benefit, and against their wrongs their good deeds. And it will be found that the latter far outweighs the former. Praise must not be stinted for the great services rendered by the West to the East.

Progressive evolution of humanity depends on the combined services of both the East and the West. East and West have their counterparts in each other. Each by itself is incomplete and incapable of performing the stupendous task confronting mankind. United by the bonds of mutual trust, common fellow-feeling, and co-operation they can lead mankind to the goal of perfection.

ECONOMIC LIFE IN EVOLUTION

CHAPTER XXIV

RICH AND POOR

The unequal distribution of the gifts of body and brain by Providence leads to economic inequality. Men and women are born unequal, physically and mentally. Nature has used its finest material in the making of some, but has employed the coarsest elements in the building of others. She has exhibited her rarest skill in the workmanship of some, but has shown a lack of artistic zeal in the creation of others. Upon some spirits she has bestowed bodily encasement of durable substance, robust health, nimble limbs, agile structure. Others she has burdened with rickety frames, sickly sinews, and sluggish bones. Some she has fashioned bold and venturesome, others she has turned out timid and quiescent. She has endowed some with mental vigour and keen intelligence, others with benumbed brain and dull intellect. Some are restless and run after work; others, with indolence ingrained in the marrow of their bones, flee from work. They work only when goaded by the fear of starvation.

Providence has distributed these gifts among mankind on the basis of reckless inequality. The natural inequalities imposed on men and women by nature are considerably responsible for dividing them into winners and losers, victors and vanquished, successful and unsuccessful in the field of economic life.

Man makes economic inequality between man and man fierce and remorseless. Equality of opportunity to exploit the vast resources of the earth exist only so long as humanity is in its earliest infancy and its children are unable to embark upon independent individual lives. As soon as society exchanges settled life for nomadic life, and takes to different kinds of work, with the beginning of the division of labour, economic inequalities appear.

Human beings are not made to stand in a line at the portals of Providence, awaiting their turns to receive bounties on terms of equality. They must elbow their way to the gate, and get what

they can for themselves. Those better equipped by nature for the struggle of life push back their less favoured fellow-beings, and capture riches for themselves. Life gives abundance to the strong who thrust aside their fellows, and scruple not to ride to riches over the prostrate weak. To the weak life gives little or nothing. Man acting as animal is worse than the worst of animals. In his baser moments, man is more selfish, more scheming, and more cruel than the fiercest of animals. Not only do the strong and swift, resourceful and adventurous, daring and cunning, elbow and overthrow the weaklings of society in the fierce scramble to get at the good things of life, but they enslave these unfortunate fellow-beings and exploit their labour. Just as man had long made animals do productive work for him, so human labour came to be utilized to create wealth for their owners. Slaves became a most coveted commodity, and powerful men captured their weak and backward fellow-beings, and made them toil for their profit. Economic life is struggle and the greed of the strong makes it bitter and cruel. The Psalmist says that the Lord has kept the heavens for himself, but has given the earth to the children of men. In actual life, however, the earth belongs only to the strong and resourceful.

The rich. As soon as men begin the exploitation of the earth for their sustenance, the economic world finds itself divided between those that have and those that have not. When man produces more than he can consume and preserves the surplus he creates wealth. Men of industry and initiative, energy and enterprise, ingenuity and thrift, indomitable spirit and resourcefulness, tenacity of purpose and inflexible zeal usually win the economic prizes of life. At times wealth falls in the hands of some persons by favourable circumstances or by merest chance. In many cases men of shrewd, calculating, and scheming nature come by riches. Some succeed in filling their coffers by foul means, by swindling or by predatory methods.

Wealth is power. It enables the owner to command service, control public affairs and secure the good things of life. The comfort and happiness this acquisition from the earth brings to the honest rich, spur them on to yet greater diligence to acquire more. They learn to value and appreciate what they have earned by hard toil and patient skill, and seek means to preserve it by prudent use, thrift, and self-denial. Wealth helps the owner in

the full development of his personality by discipline in its proper use. He gets training in self-control, thrift, and benevolence. He learns to hold his fortune as a sacred trust. Through its judicious use he tries to ameliorate the condition of the poor, and make the world a little better to live in. Wealth brings leisure which is indispensable for the cultivation of arts and culture. It is the parent of civilization. Concentrated in the hands of sagacious persons, it passes to their children by inheritance, to perpetuate the welfare of families.

Wealth is power, we have said. But it is power for evil as well as good. Inherited wealth often breeds indolence in its possessors. When wealth falls into the hands of someone who has no aptitude for work, no desire to achieve good ends, no ambition to do something great, no visions to make something new, no ideals to attain something noble, he will most probably live an idle and useless life, or a vicious and wicked life, squander his fortune recklessly, wreck his health and hasten an immature death by dissipation. It is difficult to earn wealth by honest industry, but it is more difficult to use it prudently, when it comes into one's hands. Wealth is man's possession, but it has power to possess man. It is of man's making, yet it has the magic of unmaking man. It is man's slave, but it has the beguiling gift of enslaving man. Hence, among the rich of all ages are to be found many more slaves than masters of wealth. This slavery of wealth degrades the body, debases the mind, and deadens the spirit.

The poor. Life, we have seen, gives superfluous rewards to some, to others it refuses even the barest wages for hard labour. Many suffer in the economic struggle for existence, because they have no inclination for work, they are idle. Others succumb in the struggle of life, because they possess no sufficient intelligence and tact, or are not venturesome enough to win rewards for themselves. Whether, owing to their own faults and shortcomings, or for reasons which they cannot control, the poor always outnumber the rich in the world. Multitudes of men and women in all ages have sweated and starved, or earned at best only a precarious livelihood. All things that make life livable and comfortable have been denied them. Life gave them no more than enough to provide the barest needs of body, mind and spirit. They lived on a few handfuls of grain a day, clothed themselves

in the coarsest rags, stretched their exhausted limbs on the bare earth, after each day's hard labour, and kindly night enabled them to sleep off the sorrows of the day. Hungry mothers nursed their children at empty breasts. Boys and girls grew grey in their youth. There are millions of people in the East at the present day who do not get a full meal from one year's end to another. Their hope is not to live well but to live at all.

Poverty, when not in excess, nurtures friendship, gentleness, and humility. It strengthens character. But abject poverty is despicable and deadly. It destroys worth, cripples thought, dwarfs mentality, beggars genius, bends the body, breaks the heart, and smothers the spirit. It is the parent of crime and vice. It condemns unhappy men to desperate deeds and drives unfortunate women to the streets. The cursed of God and condemned of man live their miserable existences, until death draws them to his dreary embrace and closes their weary eyes forever on this life.

Religion has exhorted the rich to relieve the poor. Religion has sought to soften the sufferings of the poor by extolling charity as a cardinal virtue. It has exhorted the rich to do their duty by the poor, and told them that they held wealth and possessions as the stewards of God, for the purpose of ministering to God's needy children. They were exhorted to give away something from their superfluity and make a benevolent provision for the poor. The God-fearing people among the rich have generally followed the precepts of religion, and willingly endeavoured to shoulder the burden of those without means in the world.

Religion promises the poor in the next life what the world denied them in this. The poor saw in the utter despair that their lot upon the earth was hopeless and wretched, dark and dreary. There was no human agency to rescue them from their life-long misery, no hope of ameliorating their condition, no joy to break their perennial sorrow, no light to illumine their path in the darkness that enveloped them. Life, under such dismal conditions, would have been intolerable, unlivable, had it not been for religion, which acted as the great staying power against the life of suffering and woe. The strong and the rich had appropriated to themselves the kingdom of the earth, but religion passed on the inheritance of the Kingdom of God to the poor.

It affirmed that in the yonder world of God, the poor would be exalted and the rich would be humbled. Death would bring both the rich and the poor in the dust together, and inequality on earth would then be followed by equality in heaven. Everything was wrong with the poor in this world, but everything would be right with them in the next world. God knew and did everything for the best and it was not well for man to revolt against the condition in which it had pleased God to place him. Religion preached contentment and taking this message of religion to heart, the poor submitted to the will of God with resignation and meekly endured the present sufferings in the hope of the future reward. Thus did religion give assurance of a distant heaven, though the immediate need was a better earth.

Contentment is a virtue so far as it enables man to bear with hardships which no effort of his can remove. But it does him great harm, when it acts as an influence to reconcile him to squalor and starvation, where he should have striven to fight them; to feel resignation, where he should have revolted; to suffer meekly, where he should have struggled valiantly; to submit passively to social injustice and inequity, where he should have taken courage in both hands and fought against them to redeem himself. The pious promises of religion to right the wrongs of this world in the next only gave a longer lease of life to social wrongs, and retarded by centuries the amelioration of man's miserable condition upon earth.

Religion extolled the spiritual riches of the other world, and declared it to be incomparably higher to the earthly wealth of this world. This disparagement of wealth was very often accompanied by the practice of voluntary poverty by religious orders. The fakirs and dervishes in the East, like the Poor Brothers of St. Francis and members of other ascetic orders in the West, have at all times repudiated wealth and put into practice the precept of Jesus to sell all and give to the poor that they may have treasure in heaven. Plato demanded from the guardians or the members of the first order in his ideal society that they should renounce all wealth. Religion made poverty an ecclesiastical virtue and pronounced riches something to be shunned as evil.

The awakening of the poor. The ostentatious display of their wealth by the rich, the reckless exhibition of their extrava-

gance and lavish expenditure, the flouting of their parasitic luxury in the face of the poor, acted as a sore irritant and provocative stimulant to make the poor revolt. As long as they had believed that their lot was ordained by God, they had accepted their position with resignation, and without feeling of either envy or hatred. But times changed, and the belief in the divine establishment of economic inequality gradually disappeared. There might be justice in heaven, they thought, but it was certainly not upon earth. With the growing conviction that economic inequality could form no part of God's scheme of things, the poor learned to hold the rich responsible for their miseries. Poverty roused, is bitter and vengeful. The poor harboured hatred against the rich. Their class consciousness awakened them to band themselves together to fight for their betterment. This struggle between the poor and the rich in our times is known in economic terminology as that between Labour and Capital to which we shall refer in subsequent pages.

Modern worship of the Golden Calf. Men and women have always prayed for plentiful harvests, large herds of cattle and other riches from the earliest times. But the acquisition of wealth had never become a worldwide obsession as it is today. The ancients endeavoured to construct the order of life upon earth with either Righteousness, Wisdom, Duty, Service, or Love, as its basis. We have made Wealth the foundation upon which to erect our social structure. We have come to regard the acquisition of wealth as the be-all and end-all of life. No generation was ever so passionately engaged in the pursuit of wealth as is our own. Wealth is honoured and worshipped today as never before. We are striving after wealth as the supremest object of life. We have deified Wealth, and daily burn incense at the altar of this new God. Everybody thinks and feels in terms of wealth, and even measures a man's worth by his balance in the bank.

Never again, in all probability, will the world see such a vast accumulation of riches, which the exploitation of nature, with the help of the machine in all the continents of the world, has given in the nineteenth century to the capitalists of the western world. Some made their fortunes by adventurous enterprises, some by hard pioneer work, great ability, executive efficiency, and organizing skill in industry and commerce. Some piled

up wealth by manipulation of shares and stocks, and by various ingenious devices. Some came by riches, because their ancestral lands happened to be situated in places which became centres of public activity and fetched enormous prices or yielded great income. With the rapid growth of commerce and industry and the outpourings of wealth from various sources, economic inequalities increased. The poor became poorer, but the rich grew rich beyond the dreams of avarice. The proverbial fortunes of Croesus and Karun, which early writers cited as instances of phenomenal wealth, pale into insignificance before the wealth of some of the multimillionaires of our day. New inventions have multiplied means of comfort and enjoyment. The rich loll in luxuries and live in gorgeous splendour and comfort that a Solomon or a Parviz might envy. Yet with the rise of the colossal fortunes the amount of wealth they give away for benevolent purposes has increased correspondingly. Much more is done today than in any former times for humanitarian purposes, to lighten the heavy load that the poor have to carry, to feed the hungry, to minister to the sick, to clothe the naked, to instruct the ignorant. Enormous sums are spent yearly in an unremitting effort to relieve suffering and to better living conditions. The ideal of service has gained strength in the life of the people as never before in the history of the world. The vision of service to their fellow-beings, as placed before man by religion, is today glorified with sincere fervour. The chivalrous spirit of bygone ages of flying to the succour of the needy and the suffering is not dead, burning enthusiasm for mankind has not cooled down, humanitarian ideals are not forgotten. Welfare societies provide food hygienically prepared to the mother during the months of pregnancy, secure medical help at the time of delivery, provide creches to nurse children, erect public kitchens for the invalid, provide public baths with hot water, medical inspection of children going to school, give food during the school hours to the needy, impart free education, secure work for the unemployed, provide against the infirmity of age, and work in a hundred ways for the amelioration of the condition of the poor men, women, and children.

CHAPTER XXV

PROPERTY

Early man without property. As long as people remained in the hunting stage, they had nothing to lay by and accumulate. When the game was eaten, only skin and bones remained. The skins were used for clothing and the large bones probably served as clubs. Besides these there was nothing that the people could lay by and accumulate as their property. There were as yet no economic classes. They had not originated the word, "rich," applicable to some individuals, and had not coined another, "poor," to designate the herd. None had anything over and above what his neighbour had, and consequently none yet conceived the notion that he should squat idly before his abode, and command another to work for him, nor was there yet a class having as its duty to toil for others for wages. Everyone was everyone's equal and comrade in hunting and sharing the game.

From group property to individual property. When man learned to domesticate animals he advanced a step further in economic development. He obtained the products of animals to add to his scanty articles of food. The food-giving live stock became the first valuable possession of mankind. Each group owned its animals in common, and its members shared its products together. Property at this stage consisted of cattle, crude utensils and implements and movable huts or tents, which the group shared in common.

Hunting and pastoral groups were moving communities, with no fixed abodes. But when man had taken to agriculture, he became the settled inhabitant of the place he had chosen for tillage, and began to own property in land. The fields were the fertile sources from which came a periodical supply of food. The greater the care with which they were developed, the more copiously did they yield their produce. The land gave much more than was required by the cultivating groups. In addition, its products were such as could be stored, and remain for long

periods without spoiling. The pastoral groups had only their flocks as their property, whereas the agriculturists had, besides flocks, property in land, houses, grain, and sundry incidental possessions.

Life now began to make various demands upon him, and he soon found that he could not successfully fulfil all of them himself. As he cultivated his farm he could not at the same time be his own carpenter to make his own tools, or a potter to make his cooking utensils, or a shoemaker to make his shoes. People adopted special vocations, and a dozen different persons worked in their respective spheres to furnish the necessities of one man's life, as he grew corn to supply the food for these dozen artisans. Everyone who worked at his own profession became accustomed to its technic, and performed its duties with efficiency and ease. Though everyone worked independently to supply the needs of everyone else, all co-operated harmoniously to further the life of the group.

In the early stages of agricultural life, the land on which a group established its settlement became, as we have seen, the common property of the group. They lived in common and held goods in common. Clothes and ornaments and sundry articles came to be recognized as the personal possessions of the individuals of the group. As the settlements flourished and arts and industries and trades expanded, their wealth correspondingly increased, and they prospered. As groups became too large and unwieldy, its members separated to lead independent lives, and group property tended more and more towards individual property. Individuals with equal and unrestricted rights entered the race in pursuit of property. The result was inequality, as was bound to be the case in a world in which men and women are born with unequal natural endowments. Rights unrestrained by obligations enabled the few to amass unlimited wealth and monopolize economic opportunities for themselves. Wealth soon resulted in depriving small holders of their property, and reduced them to mere wage-earners. In place of autocratic rulers who had made property insecure by arbitrary usurpation or heavy taxation, combined property, in modern times, concentrated in a few hands, and assumed such formidable dimensions that it threatened to absorb all small property and extinguish the small property-holding class. Industrialism, within a short period of

its unchequered life, ushered in unforeseen economic inequalities, and created a privileged class harder to deal with than the privileged nobility of feudalism, which society had succeeded in abolishing at the opening of the industrial era.

Religions had held property conditional, individualism claimed it to be absolute. The great religions of the world have always taught that all property is from God, and that it was allotted by him to man as a trust, to deal with as a steward for furthering the welfare of God's children. With the ownership were evolved obligations and duties toward society. Property was thus conditional, and the conditions were laid down by God.

When the struggle between Labour and Capital opened in the last century, property had come to be regarded as a human institution. It was recognized as one of the fundamental rights of the individual which it is the duty of the State to protect. Rights and not duty were held to be associated with property. It was claimed that rights do not depend upon the performance of service, that duty is not prerequisite, that rights do not follow from the discharge of functions, and that service is the natural outcome of the exercise of rights. Thus service is not the primary aim and object of economic life, but the issuing result of the free exercise of rights by the individual. Property, they averred, is an absolute right of the individual, involving no social obligation on his part. The individual, it was argued, has unrestricted right to what he obtained by virtue of his own ability, enterprise, and power. Consequently, when Government attempted to regulate the laws of the ownership of property, its action was vehemently denounced as an encroachment upon the inalienable right of the individual to enjoy freely the property which he had acquired.

Property is made possible by society, and society has the right to regulate it. Without the service, freedom, co-operation, protection, and security afforded by society, the individual cannot accumulate property and keep it for himself. Property exists in virtue of the protection extended by the State. The security of property guaranteed by the State encourages commercial and industrial enterprise and the production of wealth. Its value rises automatically two-fold, three-fold or four-fold, under a stable central government provided by society, and the

individual reaps its advantage. Property dwindles in value, if it has no protection afforded by law and order, and ceases to exist, if the State withdraws its protection. What the individual holds as his exclusive possession is with the sanction of society. He can rely upon its permanent use, because society framed laws to recognize his exclusive right to hold it against all who would dispute his right, and guarantees its safe and free enjoyment. The right of property is thus founded on the laws of the land. It is not absolute and unconditional and, while protecting the economic rights of the individual, society has the right to demand from the individual that he shall fulfil the corresponding functions of the rights that society permits him to enjoy. Society has the right to demand the curtailment of the rights of individuals, and to regulate and limit their profits.

Private property is made to serve equitably the economic interests of mankind. Industrial individualism, with unrestricted competition, has resulted in making the ideal of the free right of ownership of property merely a theory, but, in practice, it has resulted often in dispossessing the many of their small holdings for the benefit of the powerful few. In proportion to the property that the industrial magnates have accumulated, all power that property can bring has been concentrated in their hands, and this has happened by rendering the multitude of small property owners powerless. They ceased to be masters of themselves. The warfare against property opened during the last century. Men of socialistic tendency maintained that God gave all things in common to men, and that it is man who introduced the system of the rights of property. Through the imperfect working of the economic life some secure vast property and others do not come by any. It is the merest justice, they argued, that those who had in excess of what they needed should distribute the surplus of their property among those who have little, or nothing. And, they added, this would be a mere duty by the class owning no property; giving them what was neither of the rich, nor of the poor, but of God. It was not an act of mercy, but of justice only. The extreme wing of the socialists pointed to private property as the root cause of economic evil, and demanded its extinction.

Individual ownership of property is a spur to hard and active life. It is a powerful stimulus to exertion. Private property

is the visible evidence of industry and thrift. It is what man can count as his own, can use or give away at his will, or what he can bequeath. Man does not work merely to earn his living. This he can do with very little labour. He works longer and harder than would be necessary, if he toiled just to keep his body and soul together. He is anxious to perpetuate his kind in comfort and happiness. His personal wants may be few, yet he toils ungrudgingly so that he may leave something behind him for those whom he has brought into the world. Love for his children and concern for their welfare makes him anxious to house them better, to feed them better, to clothe them better, and to secure for them the refinements of life. Private property alone can ensure the individual the enjoyments of the fruits of his industry during his lifetime and guarantee the same to his children after his death.

Social legislation is busy removing now the wrongs of property by income and inheritance taxes, and by other remedial means. The inheritance tax diverts a percentage of a millionaire's estates to the public treasury, after his death. Measures are adopted to safeguard the interests of small property holders. Society is capable of regulating the accumulation and distribution of property, and it is doing it in earnest. The abolishing of private property would spell economic disruption of society. Private property is instinctively interwoven with the fibres of all sentient beings. It gives zest to life, it makes for progress.

CHAPTER XXVI

COMMERCE AND INDUSTRY

Bartering at a distance. Early humanity lived in small separate groups. Each group feared and distrusted every other, and frequent were their mutual encounters. However, during the occasional periods of peace, one group would be emboldened to attempt disposing of its surplus stock of some article, in exchange for some other article which the other group had. Accordingly, venturesome persons would take articles from the common stores to the borders of an alien group territory, set them down at a certain place, and withdraw to a safe distance. Members of the other group, watching this action of their unknown fellow-beings, would then approach the spot and examine the offering. It might happen that they would be anxious to obtain the goods exhibited there, and would bring out articles of their own, place them for inspection on the same spot and retire, in their turn, thereupon, the first party would emerge from its resting place, examine the commodities offered in exchange, and, if satisfied, would take them away, leaving their own goods where they were. But if they were dissatisfied, they would leave the articles offered for exchange, and again retire. The other party would return again, and finding their goods left untouched, would conclude that the other party was not satisfied and would increase their bid in goods offered in exchange, once more retiring. If the increase proved satisfactory to the visiting barterers, they would take the new commodities, and return home, leaving their own goods intact on the spot. This same mode of bartering among the aboriginal tribes has been actually witnessed by travellers even during last two centuries. And what the aborigines have done in recent times, was done by their primitive ancestors of remote antiquity.

Markets held at fixed places and intervals for bartering goods. This ancient mode of bartering at a distance, or dumb bartering as it is called, was a procedure of unsatisfactory de-

scription, readily liable to be supplanted by some easier form of transacting business. So long as it was practised it tended naturally to palliate mutual distrust, and to create confidence between bartering groups. With the establishment of such confidence, alien groups would come closer together than before, and transact business by bargaining openly with one another. This led to the holding of markets at fixed periods, whither tribes from neighbouring villages brought their products for sale. The market-places thronged with vendors and buyers who exchanged one kind of goods for others. Each tribe had some remaining surplus of its own products. An agricultural tribe would discover that there lived, at not a great distance from it, a tribe on the shore, which neither hunted game on land, nor reared flocks of cattle, nor tilled the earth, but obtained its daily food by fishing. The farmers relished the aquatic food, and the fishermen, who had learned the art of smoking fish, offered them to the farmers in return for some quantity of grain. But the men of the shore had with them something besides fish, and that a highly valuable article of food—salt. No sooner had the inland cultivators realized the utility of this precious product of the sea than they hastened to acquire it in exchange for produce of their land. Craftsmen in various trades also disposed of their commodities in return for these or other articles needed by them.

The medium of exchange. For a considerable period of man's progress, various tribes owning particular kinds of goods dealt with one another by means of exchange of goods for goods. But in the long run, as their mutual intercourse extended, the varieties of articles produced by different tribes continued to increase. Thus, dealing by means of the exchange of products became inconvenient, and a medium of exchange was eagerly sought, to facilitate their negotiations. Such a medium was found in cattle. In ancient Persia, the earliest money was cattle, as it was also among many other agricultural peoples. The price of articles was valued by the heads of cattle. However, cattle, as a medium of exchange, proved to be inconvenient, as trade flourished, and metal came to be used as a standard of value. Transacting parties gave certain weights of metal as equivalent value for definite kinds and quantities of goods. For the sake of convenience, heavy metal came to be cut into small portable pieces,

which later were moulded in certain shapes and designs, with fixed weights. This coined money bore the stamps of bankers or the effigies of kings, and was recognized as the universal standard of value for merchandise. As commercial and industrial transactions grew at an accelerated pace in the industrial era, heavy metal money was found to be too inconvenient and clumsy. Mutual trust is the keynote of all transactions between dealers. It is termed credit in commercial language. Paper money, based on credit, became a medium of exchange. Invisible credit has replaced visible bullion as the basis of commerce, and has extended its ramifications throughout the markets of the world.

Commercial and industrial pursuits rise in estimation and importance. As long as people exchanged goods which they had made themselves with goods made by others, the producers on both sides could deal directly with one another. With the growing facility of trading, with cattle as the medium of exchange, a distinct class of traders came into being. These acted as middlemen between producers and consumers. In the earliest times all families manufactured various articles which they needed for their own use, and bartered the surplus with others. With the introduction of slave labour the work of manufacturing commodities fell to the lot of the slaves. The slaves and the poor, who worked with their hands became artisans. Manual work of any kind came to be regarded as low. In India and Persia, early social legislation had divided society into four classes, comprising priests, warriors, agriculturists, and artisans. The last class was the lowest and consisted of handicraftsmen, traders, and menials. The Greeks esteemed it an affront to be mistaken for a merchant or an artisan. Among many ancient peoples commerce and industry were not considered pursuits worthy of men of repute. Both were despised and consequently confined to the lower classes. Religion, among some peoples, regarded commerce as an avaricious way of making money, and held lending money as usury and sin. But, since commerce and industry yielded greater profits than agriculture, people were drawn to them. As inter-tribal commerce became inter-national, wealth began to come to the trading classes from all sides. The lure of gain began to draw the nobles and aristocrats to this new

mode of making money, and making it faster. They began first by lending money on interest to traders and artisans, thus becoming commercialists and industrialists by proxy. With the passing of time all who had money and inclination to be traders or industrialists ventured into the enterprise without scruple or hesitation. They became owners of factories and mills, run by animal and slave labour. Some of the manufacturing towns harboured thousands of slaves to man their industrial enterprises. Sailing ships plied distant seas, laden with merchandise, and brought wealth to their owners.

The introduction of machine labour has revolutionized commerce and industry and has made commercial and industrial magnates the richest, mightiest, and most honoured persons in all lands. Governments wage wars of conquests for new markets, or for raw materials, at their dictates, levy tariff duties at their behests, and legislate as their interests demand. The commercial and industrial kings of today wield greater power than crowned monarchs.

Commerce and industry extend the sphere of co-operation as well as of conflict. Commerce is the most important factor in bringing different peoples into contact with one another. The Phœnicians did the pioneer work of spreading civilization by means of commerce, which has kept on continuously growing in volume. With the flourishing of small industries, crafts, and trade, the general welfare of the people engaged in them steadily augmented. Tribes grew into nations and villages into towns, and intercourse between vaster groups of peoples resulted in general progress. The welfare of all nations depended upon the growth and maintenance of commercial intercourse between them. Commerce, arts, industries, and cultural movements all worked for the strengthening of the bonds of co-operation between nations. It was advantageous for all to live on terms of mutual friendship, which is to say, of co-operation.

It is rare, however, that the spirit of co-operation between different nations has persisted for very long periods. Various disruptive factors introduced discord between them. Human nature cannot be changed radically and the fires of avarice and greed have burned in the breasts of the ruling castes in every country in all times. A richer nation, with its fertile fields and ample resources, has presented an irresistible temptation to pow-

erful, but poor neighbours, and under one pretence or another they have sought to take the prize and make it their own.

Thus, commerce has brought the most distant lands into the closest intercourse together. The wonderful development in the means of transportation by land and sea has helped to distribute the products of the earth on the widest scale. Oversea commerce has united the most distant countries and continents. But if commerce has brought the vastest numbers of mankind into co-operation with one another for the progress of mankind, it has also introduced conflict on an equally vast scale.

Economic invasion of the East by the West. The industrial machine and the steam engine accelerated the pace of commercial and industrial progress. The capacity of production of these giant workers has been stupendous. They filled to overflowing man's stores and yards with a numerous variety of finished articles. The supply grew far vaster than the demand in most centres of production. Over-production required outlets for merchandise. The machine created urgent demand for markets for the goods with which it glutted the manufacturing towns of Europe. The articles should have an incessant outlet, if the advantage was to be reaped in full. It was necessary, therefore, that a demand should be created in those parts of the world which were ignorant of the advent of this all-producing tool. It was the East that had not even heard of its existence, and her capacity for consumption was enormous. The first prize would naturally go to the inventor and the second would fall to the lot of those who could successfully imitate. The machine had seen the light first in the West. Some power had invented, and its neighbours readily imitated. The East, in her political torpor, could neither invent nor imitate, and she was destined to linger far behind in the accelerated march of material progress.

The more adventurous and daring nations of the West elbowed their less enterprising neighbours out of the way, and precipitated their attack on the unsuspecting and slumbering East. Naturally, the conflict always ended in the victory of the machine-equipped nations of the West. Apart from the rich booties that fell at all times to the lot of the victors, the new conquerors secured the great economic advantages for which they had taken the field. The conquest secured to them new markets of wide dimensions, and teeming millions of people became the consumer:

of a million machine-made articles. Also, vast tracts of lands immeasurably rich in raw materials to keep the far-off factories of the victors working incessantly, came into their possession.

The marvellous success that followed the enterprise of the victors could not long fail to attract the covetous eyes of their neighbours at home. One nation after another tried to emulate the adventurous spirit of the successful exploiters, and became their competitors in the economic exploitation of the great continents of Asia and Africa. The new-comers fought the battles of conquest with the backward races, or with peoples of cultural attainments, who were not equipped with the machine-made weapons of war. The sphere of conflict widened continually, until at the close of the third quarter of the last century the vast treasures of the tropical countries of the world were secured to the machine-girt nations of the West.

Industrialism is making the world an economic unit. The desire for commerce, as we have seen, led the western nations at the opening of the industrial era to territorial aggrandizement. The political, as well as economic, conquest of the East was complete before the close of the last century. During the two centuries of western domination the East was asleep. She profusely supplied the West with the raw materials with which nature had endowed her more lavishly. Moreover, she provided a most prolific market to the West, because Providence had burdened her with vaster populations than were known in the West. She did not produce, but she consumed. The West naturally desired that she should never produce but ever consume for she consumed western goods. The basic principle of western diplomacy was the exploitation of eastern peoples by western capital and the western capital had to be zealously protected by western bayonets.

Long as was the sleep of the East, she could not sleep indefinitely. Eternal sleep is the sleep of death, and the East was not dead. So she awoke. She saw that the machine-made goods, incessantly pouring in, had killed her handicrafts. The West would not teach her the secrets of the machine, but she could not altogether keep the knowledge away from her. Steamships anchored in the eastern harbours, the steam engine brought wagons laden with raw materials to be exported to western lands. The East grew cotton and it had to be exported to keep the

wheels of the cotton mills running in the West. This necessitated the introduction of the ginning factories. To be conveniently exported, cotton bales had to be compressed by another machine. The eastern sun was scorching and ice factories were indispensable. In like manner the machine was working at the very gates to perform multifarious duties. People gradually learned to appreciate the usefulness and earning capacity of machinery. This led the venturesome persons among the wealthy classes to embark upon a new industry. They imported machinery from the West, and started spinning and weaving mills. Their success moved others to invest their money in the mill industry or led them to fresh enterprises. The modern is the machine age and the East cannot escape the machine. Industrialism conquered the West in the eighteenth century. It invaded the East at many points during the nineteenth century. The strong dynamic currents of the industrial age are now breaking the dykes everywhere and flooding the Near and the Far East. Already has the East begun following in the trail of the industrial West. Slowly she is becoming covered with a network of manufacturing cities. All eastern countries are beginning to develop their industrial potentialities by means of machinery. A thousand articles which the East has been buying from the West, will be made by her own peoples in the near future. Equipped with modern machinery, trained in technical skill, with vast resources of raw materials at her door, and with comparatively cheap labour at her command, the industrially prepared East will, it is no idle dream to say, soon prevent western products from pouring into her markets and will herself invade western markets. The present century will witness throughout the East an increasing struggle to reclaim advantages lost both in lands and in natural resources, and the peoples of the West will be compelled to strive to retain, as long as possible, what they had taken for themselves from the East, when the East was helpless. Industry demands markets and raw materials. The expansion of markets has a limit, and that limit has now been reached. The possibilities for the industrial future of the West are that she will lose both the markets and the raw materials. The struggle has already begun, and the West has been obliged to relinquish, one by one, the easy concessions and rights for the economic exploitation of eastern countries, which she had

won from weak or ignorant or selfish Oriental potentates, after the East was opened to the West in modern times. The West will have to adjust herself to the changes introduced by the economic awakening of the East. This can be done by wise statesmanship and mutual economic understanding, or it may precipitate an economic war between the East and West, more deadly than the Great War of the last decade.

The nations of the world, whether in the East or in the West, have to learn that they are mutually dependent for the growth of commerce and industry. Raw materials and natural resources are so widely distributed throughout the world, that all nations are interdependent, and must always look to other countries to supply them with whatever is not to be found in their own countries, as well as to be in search for markets for what is surplus with them. Economic nationalism breeds economic war. Economic internationalism promises economic peace. The World Economic Conference was organized by the League of Nations, at which industrialists, merchants, financiers, economists, agriculturists, and representatives of workers are endeavouring to regulate the economic policies of the world, with the object of removing divergencies of economic interests, and to ensure the future peace of all nations.

CHAPTER XXVII

LABOUR

Man, his own labourer. The earth was very sparsely populated in the beginning. Small groups bound by blood relationship lived scattered about and separated from other groups by ranges of mountains, dense forests, or wide expanses of water. Members of no group ventured very far from their dwelling places in search of food. They had only one occupation in life and that was to feed themselves in order to live. Instinctively they divided the work of winning sustenance from nature, on the basis of muscular strength. Men undertook the hard, toilsome, and hazardous work, leaving to women tasks suitable to weaker hands. In the hunt, by great effort, or even at the risk of life, men killed wild animals, and triumphantly brought them home. Women cut the game to pieces and cooked it, and when they served it to their lords, to appease their hunger, they had yet other delicacies to offer them by way of pleasant surprise. When men were engaged in striking the game they had not been idle. They had gathered, meanwhile, wild berries and roots, and these they now contributed to the daily meal of the family. Similarly, if men made tools or weapons, women employed themselves in sewing and stitching into garments the skins of the animals which they had eaten, spun thread from the woolly hairs, wove mattress for bedding, or baskets for storage of household effects. When men felled trees women fetched water from neighbouring streams. Men acted as heroes in time of danger, fighting with his animal or human foes to protect their groups, and women bred, nourished, and guarded the children. Men attended to all sorts of calls and duties outdoors, while women kept themselves busy with a hundred indoor activities. Children of both sexes had no schools to attend, and no lessons to prepare, but they were drilled in the arts of life by learning to work with their elders. The girls worked throughout the day with their mothers, and the boys accompanied their fathers, imitating and trying to

share their activities. The aged also had their share in the household economy, performing light services, supervising and organizing work, or advising the young, a task for which their life's experience had fitted them. Everybody in the group worked for all and all worked for everybody, and so the group thrived. There were no servants, for as yet there were no masters. Every man, every woman, and every child had to work in order to get food. Everyone had two hands to work, and two feet for locomotion, and these could give service.

Man wins animals to labour for him. For long had man feasted on animal flesh. Living in the world alongside of animals, he discovered later that he could derive benefit from these dumb creatures, even while they were alive. Through his superior intelligence he discovered means to make friends with some of them, and soon succeeded in domesticating the cattle. The ox he found useful for heavy work, such as ploughing the fields, and drawing water from wells to irrigate the soil. Besides, he could bear heavier burdens on his back than either man or woman, and carry it to greater distances. Now they ventured to move about a little farther from their abodes than they were able to do before. They could load the oxen with the surplus product of their fields, and exchange them for other goods with other groups living at distances from them. With the subjugation of the horse matters were still further improved. He also could bear heavy burdens, and, in addition, he travelled faster and longer than any man, could drag heavy cartloads to long distances. Moreover, he proved to be the fastest means of locomotion known to man hitherto. Man could ride him across nature's barriers, and thus came into contact with his fellow-men living similar lives far removed from his own abode. Human intercourse widened, and life became richer than before. Later on he succeeded in bringing burden-bearing animals as camels, mules, donkeys, elephants, and others to labour for him in various ways. Thus did man lighten his work by winning from the animal kingdom these labour-saving live appliances for himself.

Man compels his fellow-men to labour for him. As man progressed in the arts of living, as he advanced from the nomadic hunting stage to the pastoral, and more particularly to the sedentary agricultural, his life became richer and more complicated.

By dint of energy, hard work, and resourcefulness, or through cunning or open plunder, some persons acquired flocks, lands, and other valuable possessions. Thereupon a class originated which, owing to indolence or general adverse circumstances, lacked all that the others possessed. Unable to create wealth for themselves, its members never organized activities that could sustain life, nor could they adapt themselves successfully to the expanding economic life around them. The total misfits among them became parasites upon society, and became a burden upon it. Others who had fallen behind in the race of life, and were unable to win sustenance unaided and independently, were willing to labour to earn their bread, if others would give them opportunity. They were ready, in fact, to hire themselves for work; willing to serve any one in exchange for food and clothing. On the other hand, there were those among the prosperous who were quite as eager to take them into service. Among such were enterprising farmers, who had succeeded so well, that they were continually increasing their areas of cultivation, were rearing large herds of cattle, or diligently working their farms, but were unable to supply the increasing demands for labour with the members of their own families. Such successful agriculturists were only too willing to employ any one willing enough to toil on their fields. There were likewise prosperous artisans, who were anxious to enlarge their concerns by engaging more hands in their work. There were tribal chiefs and rich men who demanded the service of men and women in their households. There was demand for work and there was demand for workers. Servants needed masters, and they found them, and masters needed servants just as badly.

Man as a labourer was the most precious agent for work. The dullest of human servants was superior to animal labour. He was human like his master, he could speak his master's language, he could understand his master's thoughts, he could do a hundred things with his intellect of which his dumb comrade in labour was incapable.

The introduction of slave labour. In the deadly struggles often occurring between neighbouring groups, clans or tribes, the vanquished were killed in the earliest times. Later, however, came the realization that it would be highly profitable to spare the lives of conquered enemies and enslave them for doing pro-

ductive work. Then the victor brought his captives to his own village, and compelled them to cultivate his farms and to perform other laborious tasks. The slaves formed a part of their master's property holdings, to be used or disposed of as the master willed. The possession of slaves brought leisure and luxury to the masters. All toiling and sweating could now be done by the slaves, while their owner lived comfortably on the forced labour of his fellow-beings. Men with slaves at command need no longer till the earth, tend the flocks, or work to manufacture articles in their factories, fetch fuel, or fill other industrial functions. Similarly, the women were released from their traditional duties of milking cows, cooking food, fetching water from the springs, or sewing, knitting or weaving. All these tasks were now done by slaves, and men and women had only to command and supervise. As slaves became such a highly valued commodity for use, predatory peoples committed frequent depredations on weaker races to obtain slaves, thus originating a most lucrative traffic, which continued for many ages. Slave dealers captured men, women, and children, and sold them in open markets, like any other articles of merchandise. Slaves of both sexes, also, formed important items in the tributes levied by powerful kings, to be received annually from all their vassals. Slaves were employed in large numbers in royal households, to work on the royal estates, or were included in the gifts which kings were pleased to make to those who had won the royal favour. Chiefs, nobles, and rich men owned vast retinues of slaves. Debtors, unable to pay their debts were enslaved by their creditors, who kept them to work their fields, or sold them into bondage.

Man, long accustomed to having his work done by animals, when he had forced his fellow-beings to work for him in slavery, treated them hardly better than animals. Slaves were branded with glowing irons like cattle, and were made to work like brute beasts, under the cracking of their owner's whip. They were treated well or ill, according to his caprice. They were his property, they belonged to him, body and soul, and he could torture, mutilate or kill them, and no human court would question his right. Religion consoled such unfortunate beings, proffering the hope of better treatment in the next world. There, it was said, the master who had ill-treated his slaves in this

world would be himself a slave, with his own slave to lord over him. The slave suffered under his cruel master for a short span of life on earth, but in heaven he would have the satisfaction of compelling that master to do his bidding in chains, until the Day of Resurrection.

Man compels the elements of nature to labour for him.

Man had always watched the waters of rivers and streams flowing swiftly past him as also the wind blowing over his head at a varying velocity. He had always paid homage to the forces or powers that drove these elements. He discovered at a later period of his progressive life that these natural elements could be brought over to help him in lightening his heavy work. He had always drawn water from wells by his own hands or, later, by means of water-wheels driven by himself or animals. After long and patient thought and frequent experiments, he ingeniously devised means to utilize the wind to do this work for him. He constructed wind-mills for this purpose, and, later, as his experience grew, he used them to drive other kinds of industrial machinery. He learned also to drive the heavy stones in his flour-mills by means of the power of the wind and of the fast-moving waters of streams. Thus, wind and water did the heavy work formerly done laboriously by his hands, and far cheaper than it could be done by animals. It required some expense to feed the animals, but wind and water cost him nothing. He had merely to adjust his wind-shafts or water-wheels to the current of the elements, and they laboured for him ungrudgingly, and brought him prosperity.

The advent of the machine. The hand was the earliest tool of man, and by its cunning he laid the foundation of his economic life. The brain had been inventing without end, and the hand had been working without respite, and both together have succeeded in building an enormously rich economic structure for the human race. The hand was destined to be superseded by an infinitely more powerful tool, the machine, driven by steam power. The former was the creation of God, the latter was the invention of man. Some of the Hindu gods are reputed to be possessed of more than two hands, but no god ever possessed as many hands as this man-made machine. Its hands were a hundred, or a thousand; nay, even of numbers unlimited. The hand was the unit of power, and since man

has only two hands his power fell immeasurably behind that of the machine. His physical frame is overcome with fatigue, after a certain amount of effort, but the machine never shows signs of exhaustion, and is ready at man's service by day and by night.

The machine created new needs, and the supplying of those needs created yet newer needs. The spinners, for example, had from early ages, spun thread to keep the weavers working on their hand looms. When the spinning jenny and the mule were invented to spin thread, they produced thread in larger quantities than the weavers could weave on their looms. It became necessary, therefore, to invent some speedier ways of weaving, in order to cope with the changed circumstances. As the spinning-wheel had displaced the distaff, so the spinning jenny and mule worked faster than man. But these machines were very heavy and required much strength to drive them. Inventing brains could manufacture still larger machines that would accomplish more work, but it was not possible for man to drive them conveniently and speedily by animal power. The wonderful invention of the power of steam once for all did away with this difficulty. The steam-engine could drive heavier machines than could the teams of oxen or horses, and at much greater speed. Thus did the machine stimulate inventions, and new methods of speedy production revolutionized industry in all its branches. It was destined to disturb the economic life of man to an extent beyond his wildest expectations.

The machine killed individual craftsmanship in manufacture. The machine began its work in the home of its origin by bringing ruination to the textile handicrafts. It took over one article after another of home industry, and snatched the bread from the mouths of the home-workers. It provided the most prolific means of production. Men and women saw in the machine a deadly competitor, which could do the work of a hundred men at lower cost. Every machine threw a number of men and women out of work. In the early days of its introduction, workmen avenged themselves upon this enemy by assailing factories and breaking up the machinery. But the enemy was hydra-headed; it could not be killed. It thrived and usurped the place of manual labour as the chief source of wealth. The

technical skill and the craftsman's art with which men had worked in their cottages or in factories, gradually decayed.

Hand-made products were expensive, and could not compete with the machine-made goods, which now were produced in overflowing abundance. By means of rapid production the factory owners could easily undersell the craftsmen, throttle their handicrafts and capture their industries. This sudden change from handicraft to machine revolutionized the social and economic life of the West.

The machine condemned the worker to the relentless monotony of the factory work. There were small factories from early times wherein men worked at their crafts. But the overwhelming majority of workers were working in their homes. Manufacturers were distributing materials among families, who worked in their cottages and brought the finished products to their employers. Within a very short period after the introduction of machinery, however, the work done by hands at home was mostly transferred to the factory. As the rich alone could command the services of the machine they took away the conduct of all industries from the hands of poor workers, and succeeded in absorbing them in their factories, to work on the machines as so many "hands."

Before the advent of the machine, men and women had plied their crafts in their homes, at such times as they chose, and in manners that suited their convenience. In the factory the machine did not consider the convenience of workers. It demanded that they should devote unflagging attention in its service, adjust themselves completely to its movements, and conform to the conditions laid down by it.

With handicraft, men and women were the creators of their work, and were proud of it. The articles designed and made from start to finish by their own hands had given them joy and interest in working. They could joyfully behold them as their own production. It satisfied their creative instinct to think that the objects had originated from them. The situation changed altogether when they entered the factories. The mechanism of the work ran with the perfect regularity of the clock. The workers had to execute what others had conceived and designed. They were mere parts of a system to keep the machine running,

cogs in an assemblage of interacting parts. Work became dull and dreary, when a number of men, women, and children were assigned different tasks, to produce several parts of one article, each devoting his or her whole time in making a mere fraction of the completed article. Naturally enough, when the workers worked as parts or adjuncts of machines, as mere tools, with no hopes and ambitions, discontentment overtook them. They could not put their life into the work, which became a slavish drudgery. Their hands worked, but their minds were not in it, and their hearts were sick of it. They had no incentive to active participation in the work, which to them was monotonous and stale. They sullenly worked at their routine jobs, because they must. Freed from the feudal servitude of the Middle Ages, workmen fell in the industrial servitude of the new era.

Workmen compelled to work in insanitary conditions and to live in squalid slums. When handicraft was the rule of industry workmen had worked separately in their homes, in shops, in small factories, or in open yards. They could breathe fresh air and could obtain their share of invigorating sunshine. When the work was transferred from the home to the factory, it had to be carried on in the midst of a suffocating atmosphere. Here men and women hurried at the call of the factory whistle, and worked long hours amidst a deafening roar, without any zest in life and under heavy nervous strains. Here children of tender years toiled from morning until evening with their parents, to contribute their share to the scanty earnings of the family. The Moloch of industrialism came to be appeased with human sweat and tears.

Industrialization brought urbanization with all the complications of life that follow in its wake. The feature of manufacturing towns was that vast areas of land were disfigured. They were denuded of trees and beautiful natural surroundings. Smoke and soot from chimney shafts filled the air, and refuse heaps covered the narrow streets. In such squalid neighbourhoods workmen lived in crowded tenements, in which they were denied the sunlight and the fresh air. Here they herded together like cattle, slept in dark and dirty rooms, where the dampness oozed from the walls and floors. Children born in the slums, and bred in physically filthy surroundings, were stunted in their growth, and handicapped through life.

Psychic disadvantages of the slums corrupted the moral nature of the workmen. The surroundings of the slums in which the workers lived were morally vicious. The slums were the breeding spots of moral evil. Male and female members of a family were huddled together, without the least regard for decency, in single rooms.

Capitalists stand for individualism in industrial enterprise.

The new system introduced by the machine in industrial enterprise did not originate by the cunning device of the capitalists to enslave the workers; it was the natural outcome of the industrial evolution of the times. The employers were not necessarily wicked and cruel. The situation was entirely novel and unprecedented.

The eighteenth century in Europe was a period of hard fought battles to secure individual liberty in the field of politics. The struggle had resulted in the victory of the individual. In industrial life he had revolted from the old system of privileges and monopolies, and had won equal and unrestrained right to exploit nature and to count as his own whatever he earned by his own skill and endeavour. Every man to pursue with perfect freedom his industrial and capitalist enterprise, was the gospel of Adam Smith.

Consequently any attempt on the part of the government to regulate industry, in response to appeals for help from the workers, was strongly resented by this class. It was argued that society stood to gain by giving unlimited opportunities for industrial enterprise to the capitalists, and it was wrong to think of imposing obligations upon the unrestricted use of their wealth. Therefore, stubborn resistance was offered to all attempts of the State for factory legislation, on the ground that to enforce housing or any other reform for the welfare of the workers is interference with the unrestricted enjoyment of the rights of property. The State, it was observed, had no right to interfere between employers and their employees. If the latter lived in insanitary houses, earned small wages, it was their own concern. They were at liberty not to accept service, if the conditions offered by the employers did not suit them. It was no concern of the State to meddle with their affairs. The verdict of biological law in the last century was that, in the struggle for existence in the animal kingdom, the weak and the unfit are eliminated,

and the strongest and fittest survive. In like manner, it was argued, competition promotes the selection of the fittest for society. It is good for society to permit unrestricted industrial competition to take its natural course.

Labour begins its feeble struggle with Capital. With the awakening of class-consciousness among the workers, they began to seek redress for their grievances from the employers. The employers had always decided the wages which workmen were to receive, the hours they were to work, and the conditions of their service. In the early period of their agitation, the workers were not organized and strong, and their voice was unheeded. They did not dare to revolt against the demands of the employers who had the power and influence to force workmen to work on conditions which they had laid down. Those who refused to comply with the conditions had to face dismissal. Unemployment for the workers meant starvation for their families, which they naturally dreaded, and, rather than expose their families to the horrors of hunger, they submitted to the demands of the employers.

The manufacturers were powerful men of great influence, many having seats in the Parliament. They controlled legislation and directed it for the protection of their interests, and often to the detriment of those of the workers. The workers had no votes and none to represent their cause. When they tried to press their demands more stubbornly and organize themselves against the employers, the latter succeeded in getting the Parliament to enact repressive laws to restrain them. They were prohibited from organizing themselves into associations, or from collecting funds to enable them to fight out their cause. Any violation of these statutes was punishable by imprisonment, and workmen convicted of breaking the law continued to be committed to prison. Capitalists were eager to get large dividends and they sweated labour to obtain them. The workers remained without redress against the inhuman treatment of their employers.

Labour wins the right to organize Trade Unions. The worker came to realize that he did not count individually, but he had untold strength in co-operation with his comrades. The strength of the workers lay in their numbers, and they now became more and more conscious of it. If they could combine

and co-operate, their agitation for reform must before long produce its desired effect. They petitioned and requisitioned the Parliament, they agitated and they argued, they struggled and they suffered, it was a long drawn fight, but they succeeded in enlisting the sympathy of generous-hearted people for their cause. The repressive laws that had so long put down any attempt on their part to combine and co-operate for agitation were repealed in England in the first quarter of the last century. Trade Unions came into existence, when the workers secured the right to combine. By successive steps they were able to organize working units into powerful unions, to procure and protect their economic rights. They succeeded in winning a recognition for the unions. By co-operating as members of Trade Unions they had greater chances of success, and secured their demands through collective bargaining. By the accumulation of the small subscription paid by individual members of the unions, they had vast reserve funds in their hands. The funds became a powerful weapon in the fight for their rights. Various unions ultimately federated into larger co-operative groups, all eventually culminating in the one formidable organization of our times, called Labour.

Labour resorts to throwing the machinery of State out of gear to secure its terms from reluctant Capital. In human affairs the class that holds privilege is unwilling to part with it. In economic, as in religious and political life, it is not possible for men and women to obtain rights by peaceful means from the hands of privileged classes. The latter co-operate among themselves to fight against encroachments on what they hold, and the former co-operate with their members to strengthen themselves in their demand. The inevitable result is conflict between the contending parties. Labour could not secure all that it wanted for the mere asking, nor would it be satisfied with what it secured at any one time. Its demands continued to increase, and the tenacity to hold fast what had been so long its own increased with the privileged classes. Labour had learned much by its experience in its fight for rights, and was beginning to discern more and more strength in its numbers. Whenever it failed to achieve its object, it began to adopt obstructive methods. It sought to hold up the economic life of society by ordering strikes. It required hard fight to win the right to strike, as a means to obtain redress for grievances. Strikes were legalized

in England only in the early part of the third quarter of the last century. The new weapon has since been used increasingly, during the last five decades to win acceptance of demands. Workers in one department of industry quit their work, and strike in sympathy for their comrades in other departments, and so swell their numbers and strengthen their struggle. The workers have been going on strikes at the bidding of the leaders of their unions. They could draw upon the reserve funds at their disposal, during the periods in which they were out of work. Strikes, lock-outs, and picketings, by persuasion or by intimidation, have occasionally dislocated the economic life of the industrial world. Many strikes and lock-outs during the last fifty years have brought hardship and suffering to hundreds of thousands of participants, and have inflicted money losses upon society totaling a staggering amount. Often such means have succeeded in drawing the attention of the public to their grievances, and frequently have enlisted public opinion in their favour. But, when strikes have ended in riots and bloodshed they have exasperated the public and injured the workers' cause.

The working classes have been gradually coming to their own by means of widening co-operation among themselves and conflict with the employers. In the last century they fought for an increase in wages, or a decrease in their hours of work, or for better housing conditions. Today they are fighting for fundamentals. They demand the nationalization of the means of production and distribution. They demand that their voice be heard in the running of industry. In the bitterness of their struggle they sometimes make demands that are extravagant, or such as would paralyze industry. The long drawn struggle between Labour and Capital continues unabated. In the midst of frequent dislocation of business, interruption of work, loss of wealth and even of life, the industrial revolutionary movement rushes headlong, or is hurled backward, but in the midst of this forward and backward swing the imminent result must be recognized as steady progress towards the betterment of the conditions of labour.

The middle-classes as sympathizers of Labour. Workmen have won many rights, and each right gained has been snatched, usually, from the hands of the powerful opposition, after hard fought battles. At the same time it has to be noted that, through-

out the contest, men and women of generous disposition have sympathized with the efforts of workmen to obtain better living conditions for themselves and their families. The intelligent middle class, which challenged the claims of the upper classes, based on birth and wealth, naturally have championed the cause of workmen, while fighting their own battles for liberty. Sympathetic publicists have advocated the cause of sober socialism in its demand for rational economic reform. Increasing bulk of enlightened public opinion, throughout the world, has sided with Labour, when she has tried by peaceful means, and constitutional methods, by orderly agitation and by applying economic pressure through labour unions, to effect the transformation of Capitalism into Socialism.

Labour's gain. The progressive mitigation of the hardships of workmen, by factory legislation, has been the prominent feature of legislation throughout the civilized world in recent times. The hours of work have been reduced from twelve or fifteen a day to eight. It was not so long ago that the worker's week was six ten-hour days. Labour's next goal in the United States is the five-day week in industry. Child labour has been abolished, laws of old age pension and of national insurance against sickness and accident have been enacted. Houses with satisfactory sanitary conditions have replaced unsanitary tenements. Hospitals, dispensaries, sanatoriums, and schools have been provided, and reforms for the general welfare of workers have been introduced. Recreation grounds, parks, and places of amusement have been founded, where workmen could resort and find nourishment for their famished spirits. It is coming to be realized more and more that workmen must have adequate return for their labour, sufficient leisure for recreation and opportunity for mental and spiritual development, self-expression, and enjoyment of life. The growing tendency among all is to make the industrial system as democratic as the political system. In the political sphere, the worker already exercises his right to vote. The worker is now demanding his right to be heard in his industrial domain. The appreciation of the value of co-operation between employer and employed is steadily growing. Both are realizing that they are equally dependent upon industry, and both can mutually utilize capital for their joint advantage. Close contact between management and workmen is being established.

The need of bringing about a more equitable distribution of the wealth produced by the common effort of hand and brain is gaining recognition everywhere. Society is earnestly trying to reform the economic system which confers unfair privileges on the few and undue hardships on the many. The International Labour Organization of the League of Nations, composed of representatives of various governments, employers, and workers is striving for the elimination of the harmful features of the competitive system of industrialism, and for securing better working and living conditions for the workmen of the world.

Socialism which aims at bringing an equitable reorganization of society has advanced steadily by progressive legislation in England, the oldest and most advanced industrialist country. From the early days of its founder, Robert Owen, it has risen by successive steps, until through the conscientious efforts of Fabian Socialists, during the last four decades, it has climbed to the highest pedestal of political power in our days. Among the early Indians and Iranians, society was divided into four groups: the priests, warriors, husbandmen, and workmen. Labour was thus the last and the lowest. Now it is winning an increasing representation in the councils and cabinets of governments everywhere, and securing political power to control legislation for its advantage. It has risen to occupy the front benches in the oldest of human parliaments. Labour is evolving into the ruling Brahman caste of our day.

The machine replaces human labour. The economic ills of our society are the outcome of the machine age. Ever since civilization began, affairs had moved slowly, and through steady improvements and reforms upon former achievements. The change introduced by the machine, however, was sudden and its tremendous possibilities were unknown. The machino-industrial revolution changed the whole fabric of society, and out-distanced man's social advancement. Mankind had not developed its social and moral life fast enough to keep them well adapted to the rapidly changing economic life. Society was ill-adjusted to the new economic environment created by the machine.

The machine has infinite potentiality for usefulness. It is the most potent weapon for good or ill in the hands of those who

wield it. Man has exploited nature with its help to an extent undreamed in pre-machine ages. By the exploitation of the natural resources by means of the machine, man has enriched life and made it pleasant. But man has employed it also, for illegitimate purposes, and therein he has made it the harbinger of sufferings and wrongs. With its aid man has exploited his fellow-men and made them miserable. Man has manufactured destructive weapons with its help, and thereby has worked havoc upon earth. It is the ill use of the machine by man that has caused the hardships peculiar to our industrial world. Like the monkey who sets fire to everything around him with the torch that he has found, man, in his baser moments, when the monkey in him has had the ascendancy, has inflicted economic injuries, in times of peace, and dealt out destruction and death, in times of war, all through the instrumentality of the machine. At its worst, the machine is the pliant tool in the hands of man, who directs it selfishly or unselfishly, or for constructive or destructive purposes. The mischief maker is not the machine, but the man behind it. Yet those who have not fared well in the machine age often lay all the blame upon it, declare it to be a curse upon humanity, and brand it as satanic. What if man accomplishes with the aid of machine the work which fifty men could do by hand labour, it is argued, the enormous output adds no iota to the happiness of the worker and his family. The machine has not removed the poverty of the poor, it has not rescued them from slums, and it has not added to peace and happiness. The machine age has brought social injustices to the fore. Society stands to gain, if it began all over again the cycle of life upon earth. They are dissatisfied with the present, and fondly picture the past in most glorious colours and delude themselves in the belief that by reverting to the elemental conditions of the Vedic society, they will reap contentment, peace, and happiness. But, even if the past was paradisaical, which certainly it was not, it is past beyond recall. The world has changed. We cannot afford to go to the past and live the simple, plain lives of our ancestors of three thousand years ago. We cannot lead their primitive lives with telegraphs and telephones, railways and steamships, daily papers and radios as parts of daily experience. If we cannot do without them, we cannot escape shouldering the

burden of the co-relative complex life created by the machine. If we think we can get along without them, a very short experience will suffice to disillusion us.

The machine is capable of providing enough for all under equitable economic regime. When man will cease to waste enormous amounts of money, time, and energy in the manufacture of the destructives of life, by means of the machine, and utilizes its service in producing the necessities of life, the machine will create for him enough to provide the poorest living in the remotest corner of the world with something to lighten the burden of living.

In early ages of man's progress those who were favoured by fortune employed their fellow-beings as slaves to do their hard work. Mankind can easily convert the machine into its slave, and not the few men and women, but the mass of mankind, can command the service of this new lifeless and soulless slave, to alleviate much of their monotonous manual toil, and leave them leisure for the pursuit of knowledge, the arts, and the sciences.

CHAPTER XXVIII

CAPITAL

The creation of Capital. When man saves by thrift from what he has earned by his industry he creates wealth. When he invests this wealth in commercial or industrial enterprise he converts it into capital. In common with animals man has the hoarding instinct. He stores up his food and corn for his family and fodder for his cattle. He hoards his utensils, implements, cattle, and passes them on to his children when he dies. When society embarks upon coined money of precious metals as medium of exchange, man puts his surplus money in an earthen pot and buries it at some secret place for safety. When men and women learn to decorate their persons with ornaments, the surplus wealth is converted into jewellery. From the commercial point of view, this hoarded wealth, whether in pieces of precious metals, coined money, or jewellery, is unproductive. Millions of people in backward countries who have not yet been emboldened enough to put their moneys in banks, still hide their wealth underground. Such static wealth is not useful capital. To be living capital, wealth must be mobile and productive.

With the growth of crafts and industries and the opening of the inter-tribal commerce, wealth began to circulate and create more wealth. Some men who had surplus wealth entered commercial and industrial pursuits, and earned large profits for themselves. Another class, however, also possessing surplus wealth, but not inclined to trade or conduct factories themselves, began to see that, instead of keeping their wealth idle, they could earn handsome profits by lending their money at fixed rates of interest to traders or industrialists which, without productive work, realized regular incomes from their capital.

From individualistic to corporate capitalistic enterprise. Artisans had long plied their own crafts and small traders had carried on their commerce independently in their own countries. Rich men who had carried on their commercial or industrial

transactions on a large scale had always employed slaves to manufacture articles in their workshops, mills, and factories, or to work in mines, just as the farmers had employed them on the fields. The slaves had toiled hard to create profits for their masters. The manufacturers had at their disposal the power that animals and slaves, or water and wind could supply. From the beginning of time when man invented handicrafts, there had been the sources of power and so remained to the dawn of the modern industrial era. With the invention of the machine driven by steam, a wider field than ever before was opened for capitalistic enterprise. It requires large investments of money to purchase machinery, and the rich alone could do that. The new enterprises promised handsome return, and the rich men eagerly grasped the opportunity. They installed their plants, and began to manufacture goods on a scale none had ever known. They came into conflict with hundreds of independent individual artisans, who had nothing more powerful than their muscles to manufacture their goods. The muscles of steel proved immensely more powerful than the muscles of flesh, and the latter were worsted in the conflict. Thus capitalistic enterprises soon grew to great dimensions, and took all small industries into its control.

Production in large quantities cost less and yielded greater profit than production on a small scale. It was soon observed in all industries that individual production could not compete in cheapness with co-operative or mass production. It was found more economical to run one huge concern, even under highly paid expert supervision, than five smaller ones in the same branch of industry. Moreover, it became more and more necessary to engage experts whose main function was to experiment in the laboratory and workshop, to invent some new labour-saving device, some better chemical, some more efficient mode of working or some cheaper mode of production. Only the largest and richest concerns could do this and command the service of the best available experts. Small capitalists began to combine together in partnership. Some united concerns turned out victors in conflict against capitalists who persisted in working independently. New ways were devised of concentrating the money of small shareholders, and joint-stock companies came into existence. These companies issued shares of small amounts which could be purchased, even by men of small means and issued cer-

tificates to the subscribers, enabling them to participate in the profits of the company. On the other hand, with the accumulation of such capital in its hands, the company could embark upon vast projects of industry. What has been done in manufacturing industries has been done to an extent in the line of shop-keeping and business. Multiple or chain stores have been founded in large towns, which have absorbed individual competitors, and large corporations have sprung up to displace all small business. Within a short time minor industrial and commercial enterprises have been forced, in all industrial countries, to give way before huge capitalistic corporations. Thus the amalgamation of several businesses in one huge trust, or corporation, has dislodged numerous small enterprises and deprived them of the great advantage of independent ownership. When small capitalists were absorbed in huge trusts, competition was transferred between such trusts. Small concerns joined themselves together in co-operation, so that they might be able to wage more effectively conflict with giant rivals. Such consolidations of large business and industrial enterprises have exploited economic opportunities more ruthlessly than did the competition between individual concerns. Ever larger combinations continue to be formed, which threaten to monopolize certain industries, and exploit the public by cornering commodities.

Just as large capitalistic combines in a country competed among one another to win customers, so had they to carry on bitter competition with similar trusts in other countries dealing in the same line of business or industry. When foreign goods enter freely into a country, competition becomes keener, and prices are reduced, to the advantage of the poor. In competition between different industrial countries the various governments seek to protect their indigenous industry by raising tariff barriers against the importation of foreign goods. But the country in which industry is centralized in the hands of a few combines, the advantage of keeping out foreign competition is reaped usually by the few industrial magnates, who, at the same time, raise prices at their will, and win additional profits.

Competition remains the basic principle of the industrial order. A keen desire to excel another in sport, art, literature and workmanship is instinctive with man, and plays a most prominent part in all human activities. Economic competition is

the struggle for domination over other people in the same line of commerce or industry. Competition engenders emulation; it is the tonic that invigorates and stimulates one to develop his latent power the utmost, and provides the disciplinary experience of measuring one's own best with the best in another. It conduces to strengthen character by arraying the best in one against the best in a worthy antagonist, to watch the best in another and strive to excel it by matching effort against effort. It is for this reason that in sport and education prizes are based on competitive principle. Men are stimulated by the competition of other men, when both parties strive to acquire the same objects. Each party is forced to make its best possible efforts, use its keenest faculties, and bring forth initiative and ingenuity. The result of this entirely free expression of the ability of both parties is conducive to progress. Competition gives zest to work, and men work harder and better under its stimulus. It furthers initiative and enterprise, courage and exertion. It stimulates production in industry. Society stands to gain by competitive system. It obtains better service, greater efficiency, better craftsmanship, and lower prices. This competition helps and furthers progress, and is the one sure spur to human perfection.

Useful as the competitive system is for the efficiency and betterment of work turned out by man, it becomes injurious to human interests, when it is allowed to run unrestricted and unregulated. The motive of excelling another in the field of sports and learning is praiseworthy. To compete on equal terms to bring out more exquisite work than another in craftsmanship is advantageous to all. In industrial and commercial pursuits, however, the motive of action is not only better and cheaper work for society, but larger profit for the individuals engaged in industry or trade. This can be done fairly by honest persons, or unfairly by unscrupulous persons. Men, with profit as the prime motive, may strive to obtain it at the expense of others. They may employ devious means to bring about the ruin of their competitors. Unwholesome competition may foster selfishness and strife, jealousy and hatred, greed and rapacity, cunning and deceit. With profit as the only objective, one may be led into producing goods of inferior quality.

Free competition between individuals to win the prize of life is apt to bring forth economic complications. Men and women,

as we have seen, are not endowed by nature with equal physical and mental qualifications. Besides, they have not equal social and educational opportunities to equip themselves for competition with their fellow-men. The greater part of mankind enters the competitive race with initial disadvantages, and consequently, drop behind beaten and broken.

The industrial era opened with the doctrine of the rights of man uppermost in the minds of men. People had fought hard battles against monopoly and privilege in the eighteenth century, and had won equal freedom for all. The doctrine had come to be regarded as a religious creed, and was now applied to economic life. The individual was declared to have the right to free and unrestrained exercise of the skill and power, so as to win the best that economic life could give him. Unrestricted competition became the guiding principle of economic industrialism.

We have seen that the tendency today in the industrial world is towards larger and ever larger amalgamations. Commerce has not been socialized to the same extent as has industry. Socialized industry is the phase that we see among us today, and it is growing daily to incredible dimensions. The vaster such a combination grows, the vaster grows the scope of co-operation among the hundreds of thousands of small and large investors who compose it. But the vast numbers of shareholders unite in co-operation, in order to wage conflict with equally vast numbers of persons forming antagonist combines. The original competition between individual dealers is transferred to huge groups. Competition on such a vast scale is sure to produce great economic complication, and society has to watch its working with unremitting vigilance.

The mending of the malpractices of Capital. In the economic history of the world, man never before witnessed such stupendous accumulations of capital, and such an intense capitalistic phase in economic life, as has appeared during last fifty years. Capital began its work of exploitation, when the belief in economic individualism was the strongest in the industrial countries. Capital was unrestricted and free to do its world-wide work. It exploited the natural resources in its own country, and it migrated to the remotest corners of the world in search of wealth hidden in the earth. It dug out immeasurable treasures, which had laid untouched by human hand ever since Providence

deposited them in nature's subterranean vaults. It harnessed incalculable volumes of power that had run to waste since the beginning of time. It has changed the face of the earth, it has borne the torch of civilization to the barbarian races of all the continents. In the midst of its multifarious services for good, it has, like all human institutions, been responsible for many ills during the period of its unchecked life. Hence economic legislation has been busy everywhere regulating capital and mitigating the wrongs done by it. Capital has carried on the work of exploiting natural resources with the aid of the machine at such an alarming speed, with utter disregard for the needs of future generations, that some of the raw materials have already shown signs of exhaustion. Society is now systematically regulating exploitation, with the view of conserving the raw materials. There are millions of small holders of securities and stocks in big business enterprises today. A very considerable number of the shareholders in industrial concerns today are small investors, and their number is steadily growing. Legislation is continually endeavouring, by means of the amendment of the Companies Acts, to safeguard their interests, to protect them against the machinations of unscrupulous speculators and scheming swindlers, and to prevent them from sinking their hard-earned money in worthless and questionable securities. Guided by the experience of the working of various industries, restrictions are imposed by legislation, to prevent the abuses and malpractices of company management.

People who are not satisfied at this slow but steady removal of excesses of Capital, demand that the State should take over and retain the means of production and distribution from the ownership of individual capitalists. They demand the total extinction of Capital and the capitalistic class. We shall have occasion to refer to this question in the next chapter. Meanwhile we shall re-affirm our conviction that society is capable of removing the abuses of the capitalistic phase of economic life in the light of its growing experience. Capital is a human institution, and man is busy righting by constitutional means the wrongs which man has wrought because of his greed or ignorance.

CHAPTER XXIX

COMMUNISM

Communism is as old as history. As a religious institution for the service of God, communism has flourished from the earliest times. Religious orders composed of celibates have always lived in small communistic groups, having common residential quarters, and sharing food and clothing. Whatever they earned by begging, or by working on farms, or as craftsmen, they contributed to the common funds of their orders. The religious basis gave these small communities a good guarantee of success. Hence, we find many religious brotherhoods, also not a few sisterhoods, still flourishing in various parts of the world.

In the economic understanding, primitive society was communistic. Through a considerable period of history mankind lived in tribal groups, or in village communities, which were communistic to the extent of holding and sharing possessions for the benefit of all members. With the introduction of private property and the growth of commerce, mankind lapsed from the communistic phase into the individualistic. But there have been many thinkers and social reformers who have continued to advocate communism as the economic panacea for the wrongs suffered in individualistic society. Plato prepared an elaborate scheme for an ideal society based on communistic principles. Ancient Persia had its prophet of communism in the early part of the sixth century, when Mazdak, a Zoroastrian priest, preached that the root cause of all human misery, the evil of all evils, lies in individual property. Jealousy, Wrath and Greed, he asserted, arose from the unequal distribution of earthly goods. Everyone should have equal opportunity and equal share of God's gifts to mankind.

Utopian theories of society have been promulgated from time to time, as solvents of economic anomalies, which have multiplied since the opening of the modern industrial era. Thomas More, in his famous romance, *Utopia*, wrote that the wretched con-

dition of the masses always results from the misguided management of human affairs. Inequality in property, he declared, is the fundamental cause of all jealousy and hatred, envy and crime. Only by the abolition of private property, and the levelling of class distinctions based on wealth, he added, could society bring contentment and happiness to all. Similar arguments have been advanced by various writers, who have theorized upon the requirements for an ideal society. During the last century, several communistic efforts have been made, and societies have been formed, particularly in America, to put such theories into practice, but most of them have failed. However, communistic experiments have always been confined to limited numbers of persons.

Those who think that the creation of the proletariat regime alone could remove the wrongs of the present capitalistic order. Some recent reformers have advocated the creation of an international proletariat movement—just as the Labour and Socialistic movements have become international—to urge the proletariats of all countries to prepare for the final substitution of proletarian communism for the capitalist order throughout the world. They look for the realization of their ideal by evolutionary, rather than by revolutionary, methods. They propose that the State should purchase all industrial concerns from private owners, giving them government bonds in return, control all means of production, distribution, and exchange, and conduct them just as it conducts the Post Office, Telegraphs, and other similar activities. Under this system the institution of property will be respected. The world will continue to have its rich and the poor, but all wealth will be in the form of government securities, and the owners individually will have no voice in the management of industry, the power being vested in the hands of peoples' parliaments. New colossal fortunes will not come into existence, and the old ones could be reduced by heavy income tax, the levy on capital, and by the death duties.

Preparing for the overthrow of the capitalistic order by violent methods. Labour, we have seen, was getting more and more triumphant and securing one concession after another from Capital. For a long time, the trend of society has been towards the socialistic order, and social reform legislation has steadily ameliorated the condition of workmen everywhere. But

there were men in all industrial countries who were growing restive and impatient. They have held that all attempts at the mitigation of the wrongs of competitive industrialism are mere tinkering with the problem, and of no permanent value. A revolution alone, and not the ballot-box or voting booth of democracy, they argued, could bring about a radical reorganization of society. The prevailing economic order, they said, is past hope of reformation by peaceful, political and economic methods. It must be killed, and uprooted completely and comprehensively. In place of the present aristocratic and middle class social order and culture, a proletariat society and a new proletariat culture must be created. All that has been done by mankind, during the lapse of some ten thousand years of its evolutionary culture, must be wiped out, and everything begun anew. All efforts, all work, they insist, must be directed to bringing about the consummation of this one supreme purpose, this anti-social ideal of destroying the social and economic order now obtaining in the world.

This result was to be attained by preaching disaffection, spreading discontent; inflaming the passions of workmen, sowing the seeds of disruption between classes; paralyzing the life of society by frequent strikes, sabotage or surreptitious damaging of the tools and goods of industry; and producing work as inferior and as small in quantity as possible; organizing bands of sullen, discontented comrades, ready to lay down tools at a given signal and inaugurate general strikes, and by cautiously preparing the way for an universal uprising, to dislocate, demoralize and destroy the normal life of the world. Then, in the general confusion and anarchy, all property would be despoiled or destroyed, thrones and crowns would fall, kings would perish, and the nobility would be annihilated. The aristocrats, the bankers, and the lawyers, who share in the working of the industrial system, would be extinguished; also the intellectuals of the middle class, the priests and professors, writers and clerks, or any of them indiscreet enough to oppose the establishment of the new regime would share the same fate. The animal in man would burst out in all its pristine fury to plunder and pillage, kill and massacre, and in the general conflagration, scorch and burn with the fire of hatred and vengeance, more deadly than the fire of hell. The old social order would then perish, the old economic

system would be extinguished, the old aristocratic culture would be annihilated, and the old world would die. Then from the ashes of the expired world would rise a new world, a better world, an ideal world, in which everything upon earth would be equally provided for everybody, and in which neither social anomalies nor economic inequalities, neither poverty nor want, neither squalor nor misery could exist. The Proletariat Kingdom would come, which would thenceforth maintain a veritable paradise on earth.

Various phases of advanced socialism and syndicalism have culminated in one ominous movement of our day in Bolshevism. In the ordinary course of the world's progress the opportunity to test the theories of these renovators would be long in coming, and would remain indefinitely only the unrealized extravagant hopes of extreme enthusiasts. Great political upheavals, universal economic disaster, general disruption of social order provide opportunities to such adventurers to experiment in the art of creating new society.

When, in the first half of the nineteenth century, Karl Marx exhorted the proletarians of the world to unite, he expected to apply his doctrine in such a highly industrial and capitalistic country as England. The revolution, however, broke out in Russia, so long been suppressed under the Czars, and suffering the most in the world war. Lenin's experimentation in Marxianism, thus, began in an illiterate country with her population five-sixths agricultural. Bolshevism is the consummate revolt of man against civilization and culture. It is the latest attempt to put into practice the communistic theory of society, and on the vastest scale in human history. The movement has passed its first decade of life, and can be reviewed in brief.

Russia demolished her old capitalistic society. Revolutions are always known to let loose the violent passions of the masses, and seems to plunge them into primitive savagery. The eyes of the seething crowd assume a fiery hue, and vengeance upon all who had presided over the social order, profited and prospered, is the one pre-eminent demand. The leaders of revolutions and their immediate followers, moved by the enthusiasm of reform, have always been limited. The few earnest reformers who come to the front at the outbreak of a revolution, to create a better society, are soon ousted by revolutionary doc-

trinaires, social degenerates, and anarchists. These depend upon the discontented and despairing among the masses, as also upon the infuriated mob of idlers, loafers, ruffians, degenerates, and criminals, who rise to the surface, and have their time of life feasting and preying upon the acquisition of society in times of social dissolution. In their frenzy they pillage, break, burn, and kill.

The Russian revolution opened with the reign of terror and chaos, frightful scenes and horrible events, violence and bloodshed. National political awakening had long been throttled at every turn in this unfortunate country, and absolute monarchy had stubbornly refused to accept legitimate reform. Consequently, when the revolution broke out, the people were bent upon abolishing the tyrannical political system that had so long crushed their aspirations. The virulence and fierceness of the Russian Revolution were greater than those of the French Revolution, which was essentially political and aimed at establishing a new form of State. But the principal ideas inspiring Bolshevism were not merely political, but economic also. The revolutionaries did not want to establish a reformed state, but to do away with it altogether, and to bring about the complete destruction of the economic system prevailing in the world. The blood of royalty and nobility, and of those of the intellectuals, who refused to work faithfully under the new regime, was spilt like water. The country was thrown in the welter of devastation and death. The social order based on privileges was destroyed, the economic system based on capital was overthrown, private property was abolished, and the masses dragged down all those that were on the heights in the old social, economic, and intellectual order to their own low level.

Failure of the attempts to bolshevize the world. The revolutionists of Russia undertook, with frenzied fervour, to apply their universal remedy for all social and economic wrongs to the one-tenth of humanity forming the population of their country. But they knew that, however complete might be their revolutionary victory in their own country, it would fail of its ultimate object, unless it became a world revolution. The universal uprising of Labour was an indispensable preliminary to its victory over Capital. Like all other countries, Russia was just a part of the world economy. The modern industrial world is so closely

knit together, and its economic life is so interwoven and interdependent, that any one country, however large its population may be, cannot prolong an economic life reorganized on the basis of labour, if, through apathy, disunion or failure on the part of the workers of the world, the economic system based upon capital remains intact in other countries. No country, however vast its resources, can be self-sufficient. It may produce many things in overflowing abundance, yet may be entirely at the mercy of other countries for certain other articles, indispensable to its life. If the revolution failed to assume an international aspect, the capitalistic countries could, by rigid blockades, and other drastic economic means, throttle the life of the rebel country. The successful overthrow of the capitalist government in Russia must soon be followed by the similar overthrow of the capitalist governments of the other countries of the world. The universal downfall of the prevailing capitalist order throughout the world could alone bring about the proletarianization of the world, or the establishment of international communism.

For five years of the deadly war mankind had waded through the rivers of blood. The close of the war had left the world full of unprecedented woe and misery. It had brought economic ruin, political disruption, and social upheaval everywhere. Here, it seemed, was an opportune time to exploit the worldwide distress and discontent, to foment the world-revolution and to bring about the dissolution of capitalist society. The revolutionists sedulously fostered a spirit of unrest throughout the world. The invidious propaganda of preaching the gospel of hate for society, and for plotting revolutions in the near and distant lands, has been carried on by the emissaries of the communist cult, during the last decade. Incendiary speeches and writings, sinister agitation and surreptitious methods, direct attacks, and flank attacks, have been employed to strengthen the subversive efforts to convert the world. With consummate skill they have laboured to adapt their mode of work to the different conditions prevailing among the progressive peoples of the West, or the backward races of the East. Economic depression, racial bickerings, political grievances, social disaffections, and national unrest in all countries have been exploited ingeniously, to impregnate the aggrieved masses with their doctrines. Glowing

pictures of the felicities of the communist paradise have been conjured before the discontented peoples, to incite them to revolt in their respective countries. The nations of the world were frightened at this threatened menace. The reign of terror and bloodshed, as they knew, had brought ruin and misery in Russia. The tempestuous waters were surging on all sides, and were threatening to engulf all around them. They hastened to raise dykes to prevent the revolutionary tide causing havoc in their countries. Not all did escape from the fury of the devastating waters. The dykes were broken in many places, and the waters flooded many a land carrying everything before them, and leaving devastation and death behind. But the tide has spent its force, the propaganda of Bolshevizing the world has failed.

The Bolsheviks are defeated, and they have found that the masses of the world are not yet roused for revolutionary political action to win emancipation in their respective countries. Hence they have decided to organize propagandist work to develop the political consciousness of the workers by incessant agitation, by urging upon the communists of other countries to nominate Communist candidates in election campaigns. Those who happen to be elected would be warned against the delusion that emancipation for the workers can be won through capitalist parliaments, and be urged to utilize all opportunities to awaken and prepare the workers for the coming world proletarian revolution.

Proletariat dictatorship. After the overthrow of the provisional governments established after the first outbreak of revolution in Russia, the Bolsheviks came to power. The leaders of the revolutionary movement formed the government of the workers and peasants of the land, and established their dictatorship over the country. They represented this arrangement as a temporary measure to prevent the bourgeoisie from attempting to regain its position and privileges. They suppressed freedom of speech and writing, and deprived the people of their freedom. With the waning of the remnant of capitalist power throughout the country, it was said, when the capitalists would gradually get reconciled to the proletariat regime, the struggle between the classes would disappear and the spirit of communism would be deeply ingrained in the people. Then the limitations and restrictions on freedom would relax and disappear automatically. The

Dictatorship of the Proletariat would cease to function, when society should be ready to realize and live up to the ideals of communism.

Full ten years have elapsed, but the time when dictatorship should be declared unnecessary is not yet in sight. Restless spirits in whom the revolutionary fire burns with fierce intensity are growing impatient. They are the anarchists who now accuse communists of stiffening their position as dictators and perpetuating the State. The communists have been condemning the socialists of the world as tame opportunists, and the anarchists, in their turn, are levelling similar charge against them. If the anarchists were to succeed in ousting the communists from power, and come to hold free sway with human affairs, there would soon arise a left wing, even from among their own group, that would denounce them as mock anarchists and clamour for some more deadly, more diabolic theory of life, as the universal solvent of all human ills. Perverse mentality is ever seeking something worse beyond the worst.

The economic breakdown of Communism. The communists of our day claimed to have developed communism from utopia to science. As practical men, they said, they had based their program on facts and on existing conditions of society. However, their ten years' adventurous experiment in Russia reveals to the world the utopian character of their principles.

The new regime opened with the complete expropriation of the owning classes. Both money and trade were outlawed. Everyone who wished to continue living was obliged to work, and be paid by the State in legally established rations consisting of bread, vegetables, and occasionally meat, clothing sufficient to cover the body, and a corner in a government tenement for shelter. The farms and factories were taken over by the government, and the farmers and workers were supposed to hand over their products to it. But the peasants and workmen, being human, were loath to part with what they had produced by their labour. The peasants, accustomed for generations to cultivate the fields as tenants of the great landowners, demanded that the great estates of former days be now apportioned among them. According to the doctrine of communism, land is to be owned and worked by the State, and to divide it among the peasants seemed like compromising with individual ownership, and dis-

carding the fundamental principles of the new creed. However, the menacing demand of the millions of peasants could not be resisted, and they were mollified by the grant. This act constituted over a hundred million peasant leaseholders; peasant-proprietors, in fact. This was a strange phenomenon in a country engaged in working out the problems of communism! It was stipulated that they should retain whatever was necessary to feed themselves, their families, and their cattle, and surrender their surplus produce to the State. But again, they refused to comply, and, when compelled by the State to yield the last bushel of their surplus grain, they retaliated by cultivating only such portions of their lands as was necessary to provide for their own needs. As a consequence, peasants were permitted to dispose of their produce to private persons, and to employ hired workmen to cultivate their fields.

When the factories of the country were seized by the government, the workers demanded that they should be given control of operation and production, and it was given to them. They also were asked to hand over all manufactured products to the government, which promised them food and rations in return of their labour. But this proposition was unsatisfactory to the workmen. They evaded work, or, when forced to it, worked in a slovenly manner, for as few hours as allowable, and produced as little as was possible. Workmanship lost its former efficiency. The abstraction of raw materials and manufactured goods, became a common practice, and a clandestine trade in them began to flourish. In order to improve this state of affairs, the government sought to encourage the workers by making payments in money. Thus, to stimulate good work and larger output, it was obliged to permit differences of income. For a time, the State winked at the illicit trade, but circumstances soon forced it to permit free trade. Merchants were allowed to hold stocks of goods for sale or exchange, and to make and retain profits for themselves. Both money and trade again became legal. People had now to pay for food, for travelling, for obtaining necessities, and for rent as occupants of State tenements. Taxes and salaries came to be paid in money. At the beginning of the revolution, the battle cry of the Soviet was to crush capital and it did abolish it. When the economic system it imposed on the country killed production, destroyed efficiency, hampered trade, and the experi-

ment spelled ruin all around, the Soviet was compelled to make conciliatory gestures to foreign Capital. Concessions were granted to foreign capitalists and the apparatus of the capitalistic system was again gradually set up. The system of communism has broken down, giving place to State Capitalism, and a new rich class is slowly forming in this republic of peasants and workers.

The Russian communists laboured under the delusion of speedily making the world better by turning it upside down. They undertook to re-construct the whole social order in their country, to re-write their entire economic code, to re-create their culture and to bring into existence an altogether new society from the ashes of the one that had perished. The old, they had killed; the new, they could not create.

Communism of labour remains utopian. A society in which everyone will work for all, and all will work for everyone, such as the communists promised, cannot be realized upon earth. Some men and women, in all periods of history, have worked for all, prompted by the noblest ideal of service. Prophets and propagandists, sages and thinkers have worked for ideals, and died for ideals. They have held the ideal of service, as the objective of their work in the world. Poets and artists, inventors and discoverers, professionals and intellectuals may work for ideals, or be prompted to work for name and fame. But the countless millions of men and women who toil on the farms under the scorching sun of summer or biting cold of winter, and the mill-hands who drudge in the factories, and the miners who toil underground in the suffocating atmosphere, could not be stimulated by the ideal of service to do their daily work. Material inducement, tangible reward, and immediate prospect can impel their efforts. These are the indispensable incentives for their diligence and initiative. It would be advantageous for all, if society should leave the people free to develop their industries to the utmost, while, at the same time, socially co-operating for the common welfare.

Communism is not a workable solvent of economic anomalies. Not all phases of economic inequality, as we have seen, are created by social maladjustments. Equality of opportunity in the best of social systems cannot remove economic inequality. The inexorable working of the law of heredity shows

us that some are born with mediocre capacity or no capacity at all. These can never march together on the path of success, with those better endowed by nature. Given equal opportunities of education, the result will be commensurate with their innate mental endowments. Born with inferior mental capacities, they can be improved a little by being reared in favourable environments and by education, but they can never be raised to the level of their neighbours, who, in similar circumstances have come into the world better endowed by Providence. Men of brains, initiative, and leadership will always work their way up, and leave behind those lacking such qualifications. Even among manual labourers those who are skilled will continue to rise above their unskilled brothers. They will grow rich, and form an aristocracy of labour, as they have done hitherto.

It is leadership on which progress mostly depends, and leadership is the outcome of individualism. Communism demands subjection of leadership to the dictates of the masses. It is the individual who has ideas, and initiative comes from him. He reasons and invents, constructs and creates, organizes and leads; the masses merely feel and follow.

Men and women, we repeat, are unequal in talent, endurance, industry, and other conditions of life, and so will remain always unequal in reaping the rewards of life. If all the wealth of the rich were taken from them, and equally distributed among mankind, we should not yet have the millennium. The fictitious economic equality would vanish the next day, when men and women of diverse capacity, calibre, and character were given freedom to run the race of their lives again. Unless mankind is denied all liberty of individual action in self-development, there can be no equality. Fiction can never be turned into fact; and economic equality is a fiction.

PHYSICAL LIFE IN EVOLUTION

CHAPTER XXX

MAN CONFRONTS ANIMALS

Man fights animals. When first man put his foot upon the earth he found that various other creatures had taken possession of the land, the waters, and the trees, and he appeared as a disputant for the occupation which previously they had enjoyed undisturbed. Every animal roving the jungle, from mouse to mammoth, was his potential enemy. Wolves and bears, boars and bisons, mammoths and rhinoceroses, hippopotami and sabretoothed tigers, hyenas and lions, serpents and scorpions, crocodiles and sharks, all were his terrible foes, and before their strength he was helpless. During the day he fought with stones and sticks against those that he dared oppose, killing them or being killed by them. If the enemy was more powerful, he fled with his young to some secure retreat. And at night it was even worse, for often his sleep was disturbed, by the shriek of some fleeing animal or the roar of some beast, perhaps at the very opening of his cave. Then he must prepare himself with stones and clubs to repel the intruder, while his young crouched in some corner, trembling with terror, all the more dreadful because of the darkness. But this constant struggle with wild beasts forced him to improve his crude weapons, not only for purposes of defense, but for offensive work also. He was catching and eating small animals and birds, and already he was attempting to assail the larger animals. When at last, he had learned to make tools and weapons for offense and defense, he at once put the most powerful animals at an immeasurable distance behind him. With growing skill in the chase, he killed them and used their flesh for food.

Man's warfare with the wild animals has been incessant, and his conquest of these overlords of the forests is now complete. They have yielded up their domination of the earth to man, and most of them are hastening to extinction.

But there are other creatures of the animal world, which, though infinitely smaller in size than the giants of the jungles, and vastly inferior in strength, are the most formidable foes of man. These are the insects swarming in the air, which sorely test his ingenuity to devise means for combating them. Their strength lies in numbers, because they are able to breed by myriads and millions. Countless legions of these diminutive enemies launch their yearly campaigns of desolation and death against man, his cattle, crops, and stores. Flies and fleas, mosquitoes, ants, beetles, moths, and hosts of others, deal out destruction on wider scales than even the most ferocious wild beasts of greater stature. Because of their tiny bodies, they have uninterrupted, easy, and constant access to their human victims. Heavy walls and carefully bolted gates are no preventives against them. In a hundred ways and from a hundred sources they can emit their venom into man's system. If man hides himself behind a screen and hurls defiance at them, they can reach him through the food that he eats, the water that he drinks, the clothes that he wears and the air that he breathes. The most powerful potentate is helpless before their intrusion. The fly feeding in a garbage can may make its way direct to the choice dishes in the banquet hall of a king, crawling with feet wet with refuse over all the dainty viands, before royalty has had a chance to taste them. If it decides to humiliate the hero whom nobles of the land have met to honour, it may take its seat in the august assemblage on the very tip of the hero's nose, as he rises to speak of his exploits. And, if that stalwart one waves his mighty arm in protest, it merely shifts its position to the top of his head, and sits there, as if smiling at his discomfiture.

The fly introduces the germs of typhoid into man's food; the mosquito gives him malarial fever through its bite, and the fleas leaping from the backs of the rats making their mighty excursions from gutters and sewers, into human dwellings are fertile sources of the plague. Germs and bacteria multiply at abnormal rates, and threaten to decimate human population. Man is waging relentless war to exterminate them. He combats these terrible scourges with all his vigour and knowledge, and, as we shall see in subsequent pages, his labours are awarded with growing success.

Man domesticates some animals. With his growing experience of the nature of various animals, man found out that some among them were capable of being associated with his life and of serving his uses. Foremost among them was one animal, probably of an ancestry akin to wolves, which had formed the habit of lurking near human abodes to pick up scattered bones or other remnants of food thrown out after eating. At first he fled as soon as he had found some eatable, but later he became accustomed to linger near the dwelling, sleeping outside it at night and, with the wagging of the tail, seemed to express his gratefulness for the stray morsels that had been thrown to him.

Man soon found that, in this animal he had met with a good companion; a faithful friend and ally, helpful in tracking game, and an efficient, watchful sentinel, giving warning of the approach of enemies. These are some of the advantages won by man in his friendship with the dog.

Women had instinctively suckled their own children and had seen cattle performing the same function for their own offspring. Though man was familiar with this fact from earliest times, it was at a comparatively late date in his history that he learned first to value milk as an article of food. Probably the first effort to milk cows resulted from a primitive order or reasoning that the food good for young animals should be good for man also. Then some adventurous person put the theory to a practical test. This was the beginning of the ancient practice of domesticating herds of cattle, which furnished food for man, and became the first media of exchange, the first standard of values, before the days of money, as we understand it.

As long as man had not domesticated any animal, he and the females of his family were the bearers of burdens. Later, however, he discovered that in the ox he had a most useful beast of burden. With the beginning of agriculture, the ox came to be employed for drawing the hoe and the plough.

For long had man pursued and captured the horse as game for food. Long after he had domesticated the cow and the ox, he learned to tame the horse and use him for riding. Man's inroads upon the animal kingdom has since then kept on growing, until now when he has reduced the mightiest of animals to his service.

CHAPTER XXXI

FOOD

Primitive man's dietary. The quest for food is man's only occupation in primitive times. His food consisted of whatsoever nature gave him. He ate roots, herbs, grass, fruits that he found growing on land. If he was fortunate in catching a frog or a rat or a bird or a rabbit or some small animal, there was great rejoicing among the members of his family and every one had a bite at it. If he happened to live by a river or sea he caught with his hands fishes that the receding tide had left behind. When man developed his tools he ventured to attack big animals in company of his associates. At the close of the day when they returned to their dwellings they filled their stomachs with the flesh of their kill.

When fire was discovered and man came by the knowledge that this new element burned everything that was put upon it, man began to roast the meat which previously he had eaten raw.

Man was able to add many new articles to his bill of fare when he gradually succeeded in acquiring the knowledge of domesticating cattle and cultivating grain. Cows and goats gave milk and land yielded vegetables, fruits, and grains. Man was now making cooking utensils of clay, and he could roast or fry his eatables.

The advancement of man's culinary art. In common with animals man needs food but, unlike the animals, he is not satisfied with any food that he may find to appease his hunger. He likes food to be palatable, wholesome, and digestible, and prefers to choose from a variety of diet. The different races of the world have contributed to the richness of man's dietary until today his cuisine is composed of innumerable dishes. The marrow of bone which primitive people ate raw formed their most delicious articles of food which they relished very much. Countless are the dainty dishes and the delicacies that follow the meals of mankind throughout the world. Articles of food em-

ployed in one country remained long unknown to other countries for lack of inter-communication. Sugar, extracted from cane, was used in India from very early times, but only after long centuries was it introduced in other parts of the world. The Chinese cultivated tea as early as the sixth century, but it entered Europe a thousand years later. Coffee and chocolate grown in Africa and Mexico respectively, became part of European dietary as late as in the seventeenth century. And all of these articles cost so much that only the rich could afford to indulge in their use. Today all these former luxuries are within the reach of the poorest, and millions of people consume them daily. Thus, a wide variety of products growing in the most distant parts of the world, and wholly unknown to his forefathers, find place on the dining table of man today. He is able now to preserve his surplus products in cold-storage warehouses for future use. The refrigeratory process enables him to preserve and carry perishable food stuffs to long distances. Canned meat, fish, vegetables, and fruits supply him with eatables anywhere and at any time.

The chemist has achieved wonderful performances. He has substituted many natural products, such as indigo, by artificial products of his making which are considerably cheaper, and can be manufactured in limitless quantities. He has discovered means to utilize things which hitherto have run to waste. When he has synthesized and produced new things which formerly did not exist, he may be trusted to discover some means to produce synthetic foodstuffs in the laboratories, solve the great problem of food supply, and introduce an undreamed of economy in human affairs.

CHAPTER XXXII

THE HOUSE

Man dwelled in hollows furnished by nature. God provided endless space in which living beings may live and thrive, but supplied no ready-made abodes for any of them. Primitive man lived mostly in the open, seeking the shelter of large trees during the day time, but at night, needing a safe retreat, which cold winds could not penetrate, nor wild beasts enter easily. Birds and many beasts before man, had all built nests and abodes for themselves and their young, giving protection against the rigours of climate and the attacks of enemies. Man had similar need to find, or prepare, places of refuge from the sun's scorching rays, the heavy torrents of rain, the piercing blasts of wind, and the attacks of beasts of prey. A long time passed before he mastered the art of making a roof over the heads of his young, and he envied the animals the security of their lairs. If he spied some cave or crevice in a cliff, or the hollowed trunk of some huge tree, he hastened to take possession. If such a convenient cavern was already tenanted, he would attack its occupant, man or beast, he fought and drove him out. If he found an overhanging cliff, he took refuge beneath it. But nature had not been prolific with ready-cut grottos in rocks, hollow trees, and caverns, sufficient to solve the housing problem for all the increasing members of the human race. The fierce struggle against biting cold and deadly glacier ice forced men to make artificial caves and hollows for themselves.

Mankind has not probably descended from one prime stock but from several sources. These naturally had not one common primitive abode. Consequently different races developed the art of building their abodes by different methods, according to the varied needs in different climatic conditions.

Man burrows his abode under the ground. Man thus began to dig in the rocks with crude implements of bones of animals and of stones, and built himself an abode. When he

had discovered fire he hollowed out the trunks of large trees by its help and lived there. He had noticed that some animals dug holes in the ground for their dwellings, and he imitated them, beginning to dig pits and burrows, and in these subterranean homes found warmth and comfort. But man had a restless mind and his ingenuity could not stop where the animals had been satisfied. A little comfort inspired him to seek means to develop greater comfort, as obvious inconvenience in his burrowed abode impelled him to strive for its betterment.

Man builds on the surface of the ground. When he was making his pit-dwelling, he used to make an enclosure round it with the earth which he dug out. This earth or mud itself, he thought, could be used for making an abode. Why should he unnecessarily resort to a cave or a hollow tree, or dig himself a dwelling in the bowels of the earth, when he could build with greater ease on its surface? Wide was the earth and the gods were not disputing his right over it. Thus he made a crude beginning at building a hollow mound of earthwork, with a small opening on one side. This was the door at which he crouched for entrance. But his oven-shaped abode was so low that he could not stand erect in its centre, and so narrow that he could not stretch himself at full length on the floor. Then he made it bigger and higher, for his family was growing. Now he found that the inmates of his residence had yet another complaint. When the women of the house cooked his food, the smoke filled the abode, and the eyes of all were burning and watering. The smoke had to be let out, and consequently a hole was made at the top so that this newly encountered enemy could escape. This device proved successful, and the family was happier.

Eventually some genius among men suggested that it would greatly relieve general anxiety, and the danger to which all were exposed by night, if this aperture in the top were used for entrance and exit, thus dispensing with the lower entrance altogether, and preventing prowling animals from gaining access. This advice was followed, but another difficulty arose, for while the young and robust members of the household could jump down from the roof entrance, the aged, the weak, and the less active were in constant danger of falling and fracturing their limbs. This was a hardship, for every time that such a weak

person wished to leave or enter the hovel, some stout individual must stand in the center with bended back, to serve as a step, to help him in his ascending or descending effort.

One day there was great rejoicing among all, because some clever brain had devised means to overcome this difficulty. A log, long enough to span the distance between the opening in the top of the abode and the floor below was set in a slanting position. It had several deep notches cut along its length, which served as rests for the hands and feet in the upward or downward climb. The log was destined to develop into a ladder, and satisfied the immediate needs of primitive man.

Such safe abodes, however, were not comfortable in the summer months. Similarly, people living in warm climates needed dwellings with more openings to admit cooling breezes. There were abundant materials which man could utilize in making comfortable dwelling places. As he gradually learned their use, he continued to avail himself of them. He made crude tents of skins of animals, sewed together and thrown over wooden poles. He made use also of grass, straw and palm leaves, bamboos, and branches of trees, for building his dwellings. He built huts of mats and houses of mud, and thatched the roofs with straw. Those living by the lakes, built their huts on platforms constructed over the waters of the lake. Houses of one large room or of suites of rooms came into existence, and bricks of clay dried by the sun, and later, burned on fire, came into growing use. With the beginning of trade, men began to flock to the towns, where they began to build houses that were more durable. Wood began to be used increasingly. Also, rough stones, and latterly hewn stones, were substituted for bricks. Houses began to be covered with roofs of timber, and tiles began to be laid over them to let rain water flow down. Stone roofs pyramidal or spherical, and oval shaped domes, began to adorn great public buildings.

The absolute necessity for shelter forced man in his primitive infancy to invent means to construct his dwelling. As experience grew, and men were able to build houses of their own choice, they were prompted to add comforts to their dwellings, according to the various needs felt under different conditions. Some early settlers living amid the Siberian snow had learned to fix plates of ice to their hovels. This served the purpose of giving light in

the interior during the day time. When the plates of ice melted, they were replaced by others, and thus served as crude anticipations of the glass windows of later times. When glass was invented, man began to use it freely in his houses. The glass windows gave him protection against cold, and at the same time allowed the light of the sun to enter.

As population began to grow in certain small important areas, the space began to be scarce and man was obliged to build several stories to his house. We have seen how primitive man had begun with his clumsy ladder of a notched pole. The Sumerians contrived to construct sloping galleries around the towers upon which they raised their altars. Gradually man learnt to build stairs of wood, stone or iron, until now when he has devised means to do away with the stairs. Lifts, worked by power, spare man the effort of ascending step by step, raising one easily to any floor, as he desires. In early ages when human habitation first began upon earth, man, as we have seen, had burrowed in the ground to hide himself. His successors continued to build improved cellars, but they were adjuncts to their houses, and they used them to store their provisions. Man builds today fairly well-lighted and well-ventilated basements several feet under the ground, and raises huge structures rising skyward for several hundred feet and accommodating hundreds of persons on small ground areas.

When houses began to be built of wood and timber or other combustible materials, there were frequent fires which swept away entire villages and towns and caused great loss of life and property. After long and painful experience, man has now learnt to replace wood by steel and concrete.

When man made his primitive abode he was his own mason and carpenter. Later he began to employ men of these professions. When large blocks of stones had to be piled one upon another, he utilized the labour of several men to accomplish it. Now the machine does everything for him in much less time and expense and he gets his beams and rafters, doors and windows, cornices and various articles of wood and steel necessary for his structure, as also ready hewn and polished stones, or blocks of various sizes and shapes of concrete, and a hundred other articles made by machines, which build his house and make it comfortable.

Man has a sense of beauty inherent in him. Early human abodes must have been both crude and clumsy. As tools and implements came to be made and improved, man's latent aesthetic sense found scope for development, and the art of building grew steadily. Skillful men of different ages and climes have contributed to the world's architectural display, and we have among us, scattered over the surface of the earth, monuments of architectural triumphs of exquisite beauty and impressive grandeur in various styles and designs characteristic of the different races that created them.

CHAPTER XXXIII

DRESS AND ORNAMENTS

The evolution of dress. During the childhood of the human race, men and women roamed the wilds naked, and, in the words of that ancient Hebrew classic, Genesis, "they were not ashamed." Since man has no natural hairy covering, we may conclude that Providence placed him originally in a warm region. It was at a later date that he prepared himself with artificial coverings, to meet the rigours of colder climates. The earliest human garments were merely scanty coverings made of grass, leaves or the bark of trees, to be girded around the body. After man had invented crude needles of bone, he sewed the skins of animals, using sinews as thread, and these leather garments were hung over the shoulders. Gradually, people learned the art of twisting the fibres of cotton, wool, flax or hemp into continuous threads, and then wove them into cloth. With the cultural progress of man, spinning and weaving became the chief domestic industries. For long ages women spun patiently with distaff and spindle, and wove on hand-looms. Such practices continued until modern times, when machinery revolutionized the textile industry. The simple garment of bark or skin has been supplanted by the highly complex system of modern dress. Now, instead of a loin cloth as the only garment, or one piece of cloth to envelop the person from head to foot, we have separate coverings for the several parts of the body, which are fitted to the size and taste of every individual.

In place of the primitive needle of bone, needles of tempered steel, and instead of sinews and twisted gut, threads of fine quality, are now to be had in any quantity at low costs. Sewing and mending clothes have always required considerable time of the housewife and the female members of a family. When the sewing machine was invented, it was believed that it would deprive many a woman of her living with the needle and, so it is reported, the wife of its inventor persuaded him to de-

stroy his first model. However, the family sewing machine has come to be regarded as an indispensable possession in every household throughout the world. The housewife produces a large amount of work in a short time and recently, has been freed from the tiring and, often harmful exertion of pedaling by using an electric motor to drive the machine. Modern machinery spins and weaves, knits and dyes for man in immeasurably greater quantities, and indescribably superior qualities, as compared with any previous age in human history.

Besides giving man and woman protection against the inclemency of the weather and guarding the feelings of propriety, clothes have from the earliest times been regarded as a means for decorating the person. Men and women have been guided in the selection of their costumes largely by the wish to create a favourable impression upon others. Especially true is this of woman, who has always contrived to dress in such a manner that her feminine figure and charms shall be matched by becoming attire. Different peoples have adopted and developed different costumes, suitable to their climate and taste, as humanity has continued to advance in refinement. Styles and fashions now change every year, and we notice in the society classed as highly advanced that the silent tyranny of fashion demands a change in style every month.

The evolution of ornaments. We have said that one of the functions of dress is ornamental. Man is by nature fond of display of finery. Even when men and women wore scant clothes, or none at all, and lived almost in their native nudity, they painted or tattooed their bodies. Before they could make ornaments to decorate their bodies, they used such articles as nature had put into their hands. The teeth of animals or shells and stones picked up at random were strung together to form necklaces. Ears, noses, and lips were bored and decorated with such objects. With the evolution of jewellery, rings of ivory, tin, brass, and silver covered the arms to their full length, and the legs between the ankles and the knee. Millions of women who wear no kind of foot coverings load their bodies with such cumbersome tinsel. The fingers and toes had also their loads of rings. Men were not very far behind in their fondness for ornaments. They would have forced their women to allow them the privilege of wearing equally showy necklaces, bracelets, armlets,

anklets and rings, but their outdoor occupations forced them to forego most luxuries of these descriptions. Usually, they contented themselves with earrings and metal girdles and rings on the hands and feet. With the growth of wealth, the rich began to feed their innate vanity with ornaments of gold, pearls, and diamonds.

Machinery now makes false beads and rings, necklaces and bracelets, armlets and anklets by the million, and those who still linger on the lowest rungs of the ladder of culture and civilization can purchase these by the basketful at insignificant prices.

The advance in culture has been characterized by the tendency to do away with the use of ornaments to decorate the body. Civilized man contents himself today with a finger-ring, or foregoes even this last relic of by-gone days. The fair sex no longer disfigures human beauty by boring holes in the nose and lips, and avoids encumbering bodily movements by loads of uncouth ornaments. Ear-rings, necklaces, and bracelets, artistically made, are the favourite adornments of cultured women of the present day.

CHAPTER XXXIV

FIRE

Man adores fire. Mankind admires this priceless gift of nature so much that the fire-cult spread among many peoples at very early times. The Rig Veda speaks of fire as the golden germ which has originated all beings. In Persia, it became the consecrated symbol of her national faith. In Judea, Yahweh manifested himself to Moses in a burning bush. In Greece, Heraclitus named fire as the essence of all existence. In Rome, holy virgins kept its sacred flame burning in the temple of Vesta, just as it burns to this very day in the Zoroastrian fire-temples in Persia and India, having never been extinguished since its consecration long centuries ago. Fire was the chosen messenger of God among the Indo-Iranian peoples. It lived in heaven, and Prometheus, so the Greek fire myth tells us, brought it down upon earth in a fennel stalk.

Life without the blessings of fire. Mankind was obliged to live for a considerable period without the blessings of fire. The sun was the source of light during the day, and the moon, when she favoured mankind with her appearance, brightened the earth at night. When, however, the queen of night, hung a heavy veil over her shining face, darkness reigned on earth. Early man had no language. For a very long period of his life upon earth, before he had developed speech, he dealt with his fellow-beings mostly by gestures. But as his abode in the caves or hollows of mountains was all dark, signs and gestures could not be seen. Consequently, he had to work by feeling and touching objects with hands, by shouting or making sounds by mouth, by smelling out things with his nose, or by finding out something by means of the tongue. In short, he could use all other organs, but not the eyes. He could not cook his food without fire, and had to undergo untold hardships, as long as he had not come by the knowledge of using this most indispensable object of nature.

Primitive man's life was steeped in fear. He feared wild animals, human foes, nature's freaks, and evil spirits. When night darkened the earth, he became utterly helpless, before his enemies that he could not see. Darkness intensified his fear, and sent him trembling to his cave dwelling with his kin. No wonder that at later periods religions portrayed darkness as hell and the abode of evil spirits. If we could picture to ourselves living night after night in dark cells, without any protective bars or gates, and in the midst of a jungle infested with wild beasts, if we could imagine the violent winds making dreadful sounds, or visualize the sudden streaks of lightning penetrating the cave, and displaying in vivid contrast the ghastly nature of darkness, or with the loud thunders of the heavens threatening to burst the mountain over the cave, then only we could realize in what constant awe and consternation the earliest human inhabitants of the earth must have lived their helpless lives.

Man makes the first fire. It was not that fire was not seen by man. Nature frequently exhibited this most precious of God's gifts in different forms, but man had not the knowledge of making a fire and keeping it aglow. There were in some parts of the world burning volcanoes and naphtha flames that showed natural fires burning from pits and cavities. People not living in the vicinity of these furnaces of nature could not be acquainted with them. Larger numbers of people must have seen the fire of lightning which set forests ablaze. For a long period of their lives men and women, like the other animals living upon earth, must have been only mute witnesses of conflagrations by lightning or volcanic eruptions. Animals were not endowed with powerful brains, and, though they appeared on the earth long before man, they had no hope of ever acquiring the knowledge of kindling fire. But it was different with man, for God had equipped him with power to unravel the mysteries of nature.

Indescribable must have been man's joy when, after many efforts and many failures, he ultimately succeeded in kindling fire. From the legendary accounts of the childhood of various races we gather that people living in distant places, and with no intercourse between them, succeeded independently in producing flame in different ways. Here one saw a big snake gliding past his cave and he hurled a huge stone to crush the intruder,

but the stone missed the snake and forcibly struck a stone lying near, with the consequence that sparks emerged and dry leaves caught fire. There one was busy making stone implements, and, as he hammered his stone upon another block to give it shape, sparks emerged and led the man to the discovery of fire. Yet another man was boring holes in a log with a stick he held vertically and twirled between both hands. To his utter bewilderment some unknown bright substance emerged on a sudden and kindled the wood dust into blazing flame. Some people accidentally found out while rubbing two pieces of wood together that fire could be produced thereby. Thus in more than one way did man discover the method of making fire.

Light dispelled darkness. Man found a most powerful ally in light. Darkness fled with all its terrors and gloom where light was kindled. Light brought courage, cheer, and hope to man. Primitive abodes now began to be lighted, a safeguard against evil spirits within, and a fire burning near the entrance of the cave scared away wild beasts. Life became more secure at night.

We have seen that man first discovered the art of producing light by friction. He lighted his household fire as well as the fire he needed in his industrial enterprises by means of this laborious process, until only during the last century that after thousands of years of his growing experience he learned to produce light by the simpler chemical method. This invention enabled him to obtain fire with a mere jerk of the hand. Nor did his effort to produce light more easily culminate in the invention of matches. After many progressive steps he is able to create light with a convenience and speed undreamed of by even his recent ancestors. Pressing a button or turning a switch instantaneously effects the illumination of his home. Nor need he utter the creative command, "let there be light."

The earliest lamps used by mankind were crude earthen receptacles in which wicks of cloth or matted fibres were fed with oil from animal fats or the seeds of various plants. With the discovery of petroleum, the older styles of oil lamps and candles of tallow or wax were replaced by other varieties burning more inflammable liquid and yielding a much more powerful light. Then came the light of gas flames, and finally illumination by the electric current, so that people of moderate means are now

able to light their houses hundreds of times better than was possible by any means known to their ancestors.

Most wonderful as the improvement in lighting has taken place, it has a great drawback. Both gas and electric current emit heat while giving forth their light. This dissipation of heat involves great waste; so immense, in fact, that only about a hundredth part of the energy of the coal consumed is converted into electric light. Able brains in many laboratories throughout the civilized world are now busy experimenting to find the secret of a cold light, resembling the luminosity, with which the little fire fly brightens the forest. Thus, at no distant date, man may use light that will enormously reduce the present waste of energy, and at a correspondingly lower cost.

Fire brings warmth to life. Cold was another deadly enemy of primitive man. For a very long period mankind had not learned to prepare clothes. Early men were more hairy than their modern descendants and that gave them a little protection against cold. Nevertheless, the bitter chilly blasts of winter nights, biting winds and deadly frosts and snows must have driven the inmates of the caves crouching themselves close to one another in corners with chattering teeth and shivering bodies. The sun was their only known source of warmth, but he never appeared at night, and left men and women, and their children helpless victims to the rigours of uncontrollable cold. The only other warmth that they could find was engendered by the bodies of their fellows in the same abode, as they rested closely together in small space. Those of weaker constitution than their neighbours naturally succumbed from exposure.

The discovery of fire was a priceless boon in the hands of man. The sun did not give warmth at all times. Besides it did not send heat-giving rays right into the abodes of men. But the fire could be burnt at any time and at any place. Man could defy cold with the help of fire. It was his most powerful weapon against the piercing blasts of winter. Men and women hailed its advent with hearts throbbing with joy, and adored it with all their life.

Man began by gathering dry leaves and branches of trees and made a fire around which everybody squatted to snatch what warmth he or she could get. It was a thrilling experience. It gave undreamed of warmth. Life lost a little bit of its bitter-

ness. This primitive method of warming one's abode has gone on improving. Man has kept his rooms heated by burning fuel or coal on braziers and grates. He keeps now the doors and windows of his apartments open, even though the temperature may be below zero, or it may be snowing outside, and yet feels comfortably warm by turning a tiny wheel to let the steam from the hot-air or water furnaces spread evenly in his rooms through pipes running throughout his apartment, or turns a switch to heat his surroundings with electricity.

Science will one day be able to produce by some reaction of chemical elements a fuel so cheap that even the poorest can heat his cottage comfortably.

Fire has revolutionized man's life. Man's earliest conquest of nature was his discovery of the use of fire. It is one of his greatest achievements of all time upon earth. With the help of fire he gradually began to cook his food, which until then he used to eat raw. When he learned to burn bricks he developed the art of building durable abodes for himself. He smelted iron and made implements. The field of the use of fire has been ever widening. It is only recently that he has learned to turn the wheels of machinery with its help, and has been able to develop his industries. He is bringing it to his service in a thousand ways, and is building up his civilization with its aid.

CHAPTER XXXV

TOOLS AND WEAPONS

The evolution of the tool. Nearly the greatest advantage that man possesses over all animals lies in the fact that God has given him a body upright in position and two broad hands with serviceable fingers opposable to the thumb. With his hand man is able to hold and hurl, lift and drag objects at his will.

The hand was thus the first tool—one also of incalculable value—given to man by God. Endowed with the brain that can devise and hands that can carry out its plans, man is able to augment indefinitely his power of production. With the blossoming of his reason he began to make artificial tools, as pressing needs impelled him to devise new means for doing his work. In the very beginning of his life, man required some tool to break nuts or bones, to cut the flesh of animals or to fell trees. He began to use pieces of stone, for such purposes. They were used first in crude broken forms, but, with growing experience, they were later hewn and shaped. An edge of a stone was thinned or polished by another stone, and it became a knife. A chipped stone with its narrow part as the handle served to cut the flesh of game, or the roots of trees, to fell trees and to shape his wooden tools. A wooden handle, added later, greatly improved it. A hole bored in a hewn stone and a wooden handle attached to it constituted the first hammer. Flint knives, saws, and axes were followed by tools made of bronze and iron. Thus did man patiently work to invent and improve one tool after another that could add to the power of his hands. Each improvement was a step in advance over a tool in use, and each invention became the forerunner of another invention of higher ingenuity.

With the continuation of this process amid incessant effort, constant struggle and repeated failures, man ultimately succeeded in inventing the steamengine. This at once infinitely augmented his power. He seemed now to move upon the earth, not with two hands merely, but with the power of many more. He

could grow hands, it seemed, over his body at his will, and each hand meant an added power.

Primitive man began with a stone hammer which weighed a couple of pounds, whereas his modern descendants are handling a sledge hammer today which weighs about twenty-five pounds. Its latest descendant, the steam hammer, used in modern workshops, falls with a weight of many thousands of pounds.

When man had not yet tamed the ox, he bore a load of a few pounds on his shoulders, and frequently laid himself down for rest. His modern successor turns a brake of a stationary or a floating crane and commands it to lift and stack a load of several tons at a time for his purposes.

The most marvellous tool that man has made is the machine which has multiplied a million-fold his capacity of work. Machinery dispenses with the help of human hands and works for man in a hundredth of the time required to do work with his hands, and does it a thousand times better. Man has made the machine and the machine in turn makes and moulds, pulls and pushes, draws and lifts, hurls and breaks, bores and digs, cuts and pierces, ploughs and sows, reaps and mows, thrashes and grinds, sews and knits, weaves and spins, warms and cools, writes and calculates, prints and paints, runs and flies, swims and dives, speaks and sings, fights and kills, and fills a hundred other uses at man's bidding.

The evolution of the weapon. Man was vastly inferior to most animals in physical strength, but he had unlimited latent power that he could bring to his service with the help of his unmatched intellect. This marked him out as the one being upon earth capable of controlling the animal world about him.

Animals were in sole possession of the earth and they resented this new intruder who showed signs of his aggressive attitude. This new animal which, unlike them, moved on two legs, challenged the right of the old residents of caves and hollows, and struggled to dispossess them. Encounters soon followed. Man had either to kill and live, or be killed, that his enemies might thrive unmolested. He preferred to live, and began to prepare himself for warfare. As soon as he saw his enemy approaching, he hurled a stone at him, or broke a branch of a tree and thus formed the first club. With no natural weapons besides his hands to strike, his feet to kick, his teeth to bite, and

his nails to scratch, all of which he had in common with the animal, he could make new ones, and add to his strength, as no other animal could. Then he pointed a stick at one end and endeavoured to pierce the enemy with it. That became his early spear. He tipped his spear with stone to make it effective to do harm. There were stalwarts who did heroic deeds and fought mammoths and tigers with implements of flint. Every adult was a hero of several battles in which he had combated giants with undaunted courage and emerged victorious. He used slings to throw stones at his foe, and when the bow and arrow were invented, he was able to fight at a greater distance. The arrow point was made of flint, and later of metal. With the discovery of metals, swords, spears, and daggers came to be used. Man could now wage war upon his animal foe better equipped than before.

With the discovery of gunpowder, man's power to destroy became unlimited. The mightiest of animals became powerless before him. The sling-stone that man used to hurl against his enemy with much ado had weighed a trifle and covered a few yards. When the mark was accurate, the stone injured or broke a limb of the person who was hit by it. A cannon-ball of modern warfare overtakes the enemy at a distance of several miles, with far greater power to injure and destroy.

CHAPTER XXXVI

AGRICULTURE AND IRRIGATION

Agriculture. Man first ate what the soil gave him. He then added his toil and skill to enable the soil to grow more for him by tilling it. He had long eaten wild grain and the seeds of plants without knowing that they could be made to grow by sowing them in the soil. He frequently saw that the seeds that had accidentally dropped on the soil took roots and grew. This induced him to scratch the surface of the earth with the horns of animals or with wooden sticks, and to put the seeds under the ground. He gradually discovered that the sowing of seeds did not always bear fruit, and he began to discern by experience the proper season of sowing. At first he used his muscles to hoe the ground, but when he had tamed the ox and the horse, he employed them to break up the earth and plough his fields. With the help of these draught beasts, he planted the grains and raised crops. He continued to improve his implements with the object of furthering productiveness. In his work, however, he relied upon haphazard effort and traditional method.

With the opening of the age of machinery, ploughs came to be drawn by steam and great strides have been made with the steady development of farm machinery. Instead of removing weeds by the hand or the hoe, he is able to remove them faster by power cultivators. Tractors run by gasoline engines plough the land cheaper, faster, and deeper than when it was drawn by bullocks or horses. He planted seeds in lesser time and without wastage by means of seeding machines. In place of harvesting grain and cutting the grass with sickles and scythes, the farmer now does it in less time, and better, by machinery. The machine again mows, collects, binds, rakes, and stacks the straw or thrashes, winnows, and grinds grain. The combine has revolutionized the method of gathering grain. It does the work of twenty men, and cuts and thrashes and distributes the straw in one operation. In primitive times almost all men, women, and

children of a country worked on the soil with their hands, aided by animal power, in order to grow sufficient crops to feed the population. Vast numbers of people employ themselves today in other occupations, yet with the help of mechanical power production has vastly increased. Labour-saving machinery gives the farmers greater leisure to devote to the work of improving their lives. The yield of the crops is increased everywhere by scientific methods, so also their types have been improved. Where only certain kinds of wheat grew, special kinds of soil were required. Varieties of wheat are raised today successfully, which grow on hot and cold tracts of land. The great prairies and steppes of the world, which but fifty years ago were uninhabited, are cultivated today by millions of people. Vast fields of wheat which is becoming the staple food of mankind, have replaced grassy areas. The insect pests ravaging the crops and killing live stock are being destroyed by various means. Various plant diseases that caused the loss of many a million a year are now controlled by scientific methods, and eliminated by means of gas insecticides and other appliances.

Agriculture has been the staple industry of the masses of mankind from earliest times and has remained so up to the present day. Every civilized country has a Board of Agriculture which directs the improvement of the soil, brings more arable land under cultivation, supervises the training of the youth of the country into skilled farmers, fights against the prejudice of the farmers against the introduction of scientific methods of agriculture, and promotes the use of implements to reduce waste and expedite work. The scientific method of agriculture is gradually being introduced throughout the world. Artificial fertilizers and chemicals are manufactured to increase the productiveness of the soil, and the fertilizing elements contained in the sewage of populated towns are utilized to enrich the land.

Irrigation. Nature has always helped man to irrigate his soil by means of rain or inundations of great rivers or the flow of rivulets and streams. But left to herself, nature could not carry her waters to every corner of the land at times when man needed them. Man, therefore, long ago began to build canals to divert to his fields the water running to waste, and is patiently working to perfect the system of controlling, conserving, and regulating the natural supply of water by artificial irrigation.

CHAPTER XXXVII

TRANSPORTATION

Man as his own transport bearer. Man has finely built feet with which he can stand, walk, or run upright on his toe and heel. Though they enabled him to walk and run and climb the trees, primitive man found from his experience that many of the animals had an advantage over him. When he chased some animal, it fled so swiftly that he could not follow it. When he attempted to escape from a mightier foe than himself he was overtaken. His native intelligence helped him to devise various means to elude his swifter moving animal foes. His movements were greatly hampered, and he did not venture to go very far from his abode. The aged and children of his family found it difficult when scarcity of game, or deflection of the stream which supplied them with fresh water, or other causes, compelled them to seek out a new home for themselves. Young men and women had to carry on their backs aged and sick persons as well as their scanty possessions wherever they went.

Transportation by land. When man had succeeded in taming cows and oxen and horses he found in them ready means of transportation. With these domesticated animals in his service he was in a position to command their service for carrying his family and his possessions. He employed a number of oxen or horses to draw sledges which he had learned to use as a means of transportation. Caravans of pack animals carried freight to distant lands.

From early days men and women had to drag and pull big stones or logs to remove them to the places where they were required. Growing experience showed them that it was easier to move a round log of a tree from place to place than a piece of stone or wood differently shaped. Rolling was thus discovered to be easier than either dragging or pushing or sliding. This gradually led man to the discovery of the first wheel, in the beginning a mere round disc, cut from a log. The wheel is the

parent of the machine. It has made possible all wheeled objects, from a tiny toy with which a child amuses itself to a giant machine which manufactures man's wares. The invention of the wheel was a great step forward in man's progress.

With the acquisition of the wheel, man's ingenuity enabled him to construct primitive vehicles. He could now travel faster, and to longer distances, carrying considerable loads with him in his carts drawn by bullocks or horses. Stage-coaches, drawn by teams of four horses remained the principal means of vehicular traffic until the early part of the last century.

The invention of the steam engine revolutionized the means of travel and transportation. One single locomotive, the self-moving huge iron horse, could carry hundreds of men and women at a speed which man had never known. When railways were first built it was feared that passengers travelling at a speed of twenty miles an hour would find it difficult to breathe. With progressive improvements in railway engines, man travels today at the speed of nearly a mile a minute without any discomfort. Just one engine carries as much merchandise as required hundreds of bullocks, horses, donkeys, mules, and camels, when they trudged along the caravan routes with their burdens, and as they still do in some parts of the world. A net-work of railways is now steadily extending all over the world. Railways that are now run by electricity are faster, cleaner, and cheaper than those run by steam engines. This revolution in the means of transportation develops international commerce, accelerates human progress, and carries civilization to the four corners of the earth.

With the use of rubber and pneumatic tires an individual finds himself capable of rolling at a fast speed on a small bicycle by pedaling with his feet. The perfection of the high-speed gas engine has given us the automobile, a small-sized locomotive brought to our very doors, a vehicle which dispenses with metal rails, and is workable at will in the winding streets of cities and to distant suburbs. The motor truck greatly facilitates highway traffic and is able to carry a load of twenty-five thousand pounds and upwards, at a speed of fifteen miles an hour, penetrating to neighbourhoods not reached by railways. Motor buses also carry passengers and baggage to villages and hamlets still distant from railway lines. Unexplored regions of the earth can now

be penetrated by means of caterpillar motor cars specially designed to cross wildernesses of sand, dreary deserts, rocky surfaces, and bushy thickets.

When the staple industry of the world was agriculture people lived in small aggregates. Since the rise of mechanical industries, people who were long rooted to the land flock in ever increasing numbers towards industrial towns. Consequently, great capital cities and industrial centres of the world at present count their population by millions. Electric surface cars, elevated, and underground electric railways incessantly roll on the rails, carrying hundreds of thousands of persons daily between the suburban districts and the great cities. The wonderful improvement in the means of transportation has made it possible thus to cope with the problem of the congestion of population.

Transportation by water. This earth has a greater expanse of water than land. Even a small volume of water in the way of primitive men was an insurmountable barrier. In their early period of life upon earth, men and women must have often seen rapidly moving waters of a river carrying dry logs or fallen trees on their surface, or beheld the waters of the flood rising and sweeping away some of their comrades. Accidentally perhaps, it must have happened that while many never returned, once they were carried away on the surging waters, someone clung to a drifting log and saved his life. The news of this magical power of the log must have soon spread among the savages and a daring youth one day attempted, amid the consternation of all, to ride the water on a log. The wonderful feat of reaching the opposite shore, a hundred yards distant, was accomplished, and this unknown and unhonoured genius discovered the floating power of the log and laid the foundation of the art of navigation. Men then ventured to float on streams and rivers, on logs and on trunks of big trees. Later they bound together several trunks, thus forming a raft. Boats made of inflated skins, hollowed logs, canoes, rafts with sails, flat-bottomed and rigged vessels, and sailing ships have in turn served men to take them across the waters and carry on sea-borne trade for thousands of years.

The advent of the steamship supplanted the sailing ship and luxurious palaces, rivalling royal structures raised on land, impregnable fortresses carrying the heaviest guns and vast numbers of fighting men, huge warehouses holding vast quantities of

goods now float upon the waters of the world. The first canoe must have weighed a fraction of a ton, whereas a modern moving leviathan reaches figures beyond fifty thousand tons. The early log travelled at a negligible speed, its successor, the liner, now moves more than twenty-four knots an hour. Ships plied the oceans at the mercy of the winds and the stars and the sun. At night the marines watched the stars and sailed by them, but if the stars hid themselves behind the dark wall of clouds, they often went adrift, and if their supplications failed to reach the ears of gods, they fell victims in the all-devouring maw of the ocean. With the invention of the mariner's compass which unswervingly points to the north, man has found his surest guide in traversing the unknown watery regions. A warning of danger or a summons for immediate help is now instantaneously communicated to the passing steamers by flashing the message through the air. By laborious effort amid countless failures, the seafaring man has succeeded in acquiring a maximum of comfort, and by incessant struggle against hardships has triumphed in reducing danger to a minimum, and yet the limit of his improvement is not reached.

Transportation by air. Providence has ordained that man should live on earth and should walk or run upon the ground. It was possible for him to take a lesson from the fish to learn swimming, but it was beyond his power to imitate the winged life of the air. Writers of fairy tales and wonder stories had drawn imaginary pictures of flying men and women for the amusement of children, and sacred literature dealing in supernatural matters had depicted angels and saintly souls winging their way to celestial realms. But man was encumbered with too heavy a body to attempt flying.

The creator had not given wings to man, but he had endowed him with reason. Man long brooded over the question of the possibility of his flight in the air and but yesterday thrilled the world with joyful news that he could now scale heavens, and claim equal right to the airy regions with birds who had held undisputed possessions since the beginning of the creation. The invention of the internal combustion engine made locomotion in air possible. Man has made the aeroplane whose huge wings beat the wind and enable him to fly like a bird. He is now able to fly at a speed of four miles a minute. Aviation is the coming

form of transportation. A net-work of airways are already busy with the air-borne passenger and mail services. Xenophon and his Greek contemporaries use mere metaphor when, speaking about the Ancient Persian couriers, they state that nothing mortal travels with such a speed, or that their speed is as great as the flight of birds. Our modern air courier has exceeded this ancient boast, flying with more than the swiftness of birds. In the early part of the last century it took six months for mail letters from India to reach England, but the aeroplane now delivers them in six days and is capable of still shortening the period of performing its task.

CHAPTER XXXVIII

THE EVOLUTION OF POWER

Man cowers before power. When God lifted the curtain of life, man found himself on the stage face to face with strange phenomena. He stood aghast and wondered what part he had to play. There were the elements which did not seem to him unfriendly as a rule. They supported his life, and he began to accustom himself to his unfamiliar surroundings. Yet there were occasions when nature treated him roughly. The lightning flash struck him with terror, and sent him crawling to his cave where he hid himself shaking with fear. The roaring tempest uprooted trees and carried away everything before it, a strong hurricane swept over the ocean and the surging waters came rushing, submerging land and swallowing animals and men. Man found himself a plaything of some unknown forces. Each of them was possessed of indescribable power. He found himself utterly helpless before this power of the hidden beings and feared it. Frequent sufferings led him to find out the causes and to devise means for their alleviation. He discovered that these abnormal occurrences were occasioned by hidden powers who guided and controlled natural forces. These powers could be placated, cajoled, and won over by supplications. Consequently whenever he saw the gods coming down foaming with wrath, he fell on his knees and in abject humiliation implored them for mercy. He thought he understood the workings of nature. If he saw the lightning accompanied by thunder, he concluded that the former was the shining flash of the weapons with which the gods were fighting in the heavens, and explained the thunder as the sound of the clubs of the gods levelled against the skulls of the demons. Earthquakes, cyclones, volcanic eruptions, and convulsions of nature brought death and destruction all around. Those who escaped such catastrophes concluded that these were the terrible visitations of the gods for men's wrongs, and prostrated them-

selves before these mighty powers, gratefully thanking them for sparing their lives.

Man masters the elements. For long ages such supernatural interpretation of nature prevented man from concerning himself with the physics of nature. As long as natural elements were ascribed sacredness and the hidden forces behind them were regarded as objects of fear and worship, the search for principles and causes of natural phenomena on a scientific basis could not begin. When man stood with reverential awe before a mighty torrent falling from a precipice, he was so completely absorbed with the one idea of bowing in homage before this manifestation of the power of nature, that the idea of harnessing and exploiting it could not occur to him. It would be too impious and irreligious.

It took man thousands of years to overcome this superstitious fear of nature, and to dare to probe her mysteries. When he did begin to study nature, she yielded him infinitely greater rewards for his labour than he had obtained when, on bended knees, he had besought her to bestow her favours upon him.

The elements were immeasurably more powerful than man, but man had a brain with endless potential power. As he came by very slow progress to the use of this great gift of God, he conquered and controlled elements, and drew upon their power to make himself more powerful.

The earth gave man plenty when he scratched its surface, and untold riches when he pierced its bowels. Metals and minerals augmented his power. A little over a century ago coal was called black stone, and regarded as an object of curiosity. When it was found out that it can be used as a fuel, it became a great power to produce steam. Its use for a period, a little over a hundred years, has given a great impetus to the progress of civilization. The world is now threatened with the exhaustion of its coal supply, but man has already discovered oil. This product of the earth was used first as an illuminant. Man's skill soon succeeded in using its crude part as a lubricant for machinery, and now the fuel oil replaces coal to produce energy. Oil is now power and man is its controller. Marine transportation has been revolutionized by oil fuel. A large vessel requires now about four hours to seven men to fill her oil tanks where it takes about two hundred men's service and three days' time to coal her.

Man may yet produce synthetic oil from coal to serve him as oil.

For countless generations has man poured libations and made offerings to the waters and raised temples to the goddess of waters whose altars reeked in many places with animal sacrifices. Man prayed and sacrificed, waters ebbed and flowed, waterfalls dropped many millions of cubic feet of water to no purpose, and ran to waste for thousands of years. Floods caused by torrential rain swept through fields and forests, villages and towns heedlessly carrying everything before them, until they had spent their fury. Man has now learned to construct hydro-electric machinery to control and bend them to his service, and is producing electric current at lower rates than he can by burning coal. Thus he is bringing to his service hundreds of thousands of horse-powers to run a million wheels of his factories, for lighting towns and cities and for traction and other purposes. Hardly three per cent of the potential water power of the world has been developed so far. A horse-power is equivalent to the energy expended by one strong man's labour for a day. The potential water power of the world when developed, is capable of providing energy equivalent to the work of a thousand million men for a day. When the tides will be successfully harnessed they will provide still another vast source of power.

Man has always wished volcanoes an uninterrupted sleep, because, whenever they wake up and are active, they cause destruction and death over large areas. But they hold tremendous energy, and human skill is seeking ways of utilizing it. When the difficult task of domesticating these fiery monsters will be accomplished, they will provide mankind with a new source of power which has run to waste in all ages.

There is immense heat stored in the interior of the earth and man will tap the heat by boring deep holes and bring out the hidden energy for his use.

Man had long dreaded the god who rode on the wind, but later he learnt to sail his ship with the help of the wind, and availed himself of the power of the wind to run his windmills. He studied the vagaries of weather and he began to guide and warn mariners with his increasingly successful forecasts of the danger before a hurricane burst over the sea.

The sun, with his infinite rays, sends an inexhaustible supply of energy towards the earth. Only a fraction of this is stored

up by its vegetation. The waste is indescribable, and it has continued for millions of years. Man is now nearing the time when he will successfully harness the solar energy, add immensely to his power, and create untold wealth.

The lightning had lived in the abode of the gods. Man has brought it down in modern times and has enslaved it to do a thousand deeds at his command. Man has harnessed electricity to his use. It is gradually replacing steam power in factories and mines. It runs motors and railways upon land, ocean liners upon water, and airships in the air. It carries man's messages, heals his body, lights and heats his house, cooks his food, sweeps and scrubs his floor, and promises to relieve him from his daily drudgery. It will be so cheap in the near future that the poorest will be able to enjoy its blessings. It will equally be accessible to the farmer living upon his field at a great distance from the town. Great as are its achievements, they are yet the mere beginnings of what is still more marvellous to follow. Mankind stands today still at the dawn of the age of power.

CHAPTER XXXIX

MEDICINE AND PUBLIC HEALTH

Supernatural remedies for diseases supposed to be caused by supernatural powers. Health is man's normal condition. Ill-adjustment of man's physical constitution to climate, food and drink, and disproportionate use of his bodily organs cause sickness. Early man lived in the open and worked hard with his muscles to win his morsel. His lungs were filled by the fresh air which enabled him to a great extent to be immune from sickness. When some natural cause disabled him from going to the chase, when indigestion troubled him, or fever made his body unusually hot, or a violent cough shook his whole frame, he could not comprehend the condition, and crouched on the floor or on his mattress trembling with fear. It was beyond the power of his imagination to connect his bodily ailments with their natural causes. His associates could not help him for they did not know what it meant. If the lease of his life was long the man recovered, and this was considered miraculous. If he succumbed to his illness, it was thought he had been assaulted by some unseen power and removed to some unknown place. The deceased, it was thought, struggled and fought bravely with the invisible foe, but was ultimately vanquished. This foe must be more powerful than mortal man. He was to be placated, if he could not be fought with.

There were some men, however, who had seen many such sights, and who were thus wiser in experience than others. They undertook this important work. Their services were in constant demand, and they became indispensable by the bedside of every sick person. People were laid up with so many different ills. Each of them, toothache, headache, or some other ache, was supposed to be due to some god or a demon who inflicted individuals with his particular disease. The wise healer, with his growing experience, had devised a method for the cure of each disease. He would recite a magical formula in a certain way, to

cajole or placate the god who had made his abode in the body of the sick person. In addition to the recital of incantations he gave the patient certain amulets to wear. If the god or demon was found to be implacable, more magic rites and more chanting of the spells to exorcise him followed. What is known to modern medical science as symptoms of hysteria were regarded as indicating possession of the person by some evil spirit. Insane persons were supposed to be harbouring some evil spirits within them. They were subjected to treatment by torture, in order to frighten away the evil spirits.

When sickness of all sorts was believed to result from possession by evil powers, the only way of effecting the cure of patients was to free them from the grip of the demons. When the patient's illness was not serious, he recovered in the natural course. Sometimes, it is true, that a patient suffering from an acute disease did recover under the treatment of the healer by magic formulas, but then the recovery was not due to the fact that the demon who had taken possession of him had been scared away by the magic words, but because of the patient's implicit faith in the magic-doctor. His firm conviction that he would recover made the auto-suggestion work in his mind to overcome his physical and mental infirmities and to effect his cure. When the mental influence through suggestion was not strong, the magician kept dinning his spells into the patient's ears, while the poor man's life continued ebbing away until he gave up the ghost.

Some of these magic-doctors, it was believed, often abused their gift and exercised it to cause harm to others. It was the common belief that those who could successfully exorcise the demons of sickness from the bodies of sick persons and effect their cure, were able also to influence the demons to enter the bodies of other men, women and children, and cause their illness. Consequently, sickness was very often supposed to have been caused by witchcraft practised by such inimical persons. They were believed capable of causing illness of a person by casting an evil eye upon him. To thwart the evil intent of such a sorcerer, the services of a master magician were requisitioned, and he proceeded to attempt a cure of the sick person by counter-magic. Thus, for long ages, did man ascribe supernatural causes to his bodily ills, while he fought with imaginary foes, mean-

while, the patient, left to his fate, either recovered by himself, or died. Most often he died.

The progress of the science of medicine and surgery. Late in man's history he came by the knowledge that bodily ills are occasioned by physical causes, but belief in their supernatural origin did not die out at once. It lingered side by side with the growth of knowledge, very slowly receding into the background. It still persists among uncivilized races, and retreats but slowly before the advancement of learning. With the change in beliefs regarding the origin of diseases the new doctor naturally tried to diagnose his patient's condition, and to devise means for combating the disease itself instead of attempting to fight with airy demons. Naturally enough, his weapons of war against disease turned out to be herbs, plants, and drugs, though spells, charms, and amulets still remained as adjuncts to medicinal prescriptions, wherever the conquest of superstition was not yet complete.

In certain phases of their evolution, even higher religions had encouraged the expiatory or penal view of bodily pain. Sickness was declared to be a divine visitation by which God punished the sick person for his wrongs, or brought on sickness upon him as an opportunity for him to develop his character by patiently bearing pain and thus acquiring merit. Plagues and pestilences were regarded as divine retributions for the sins of peoples. Such a view of bodily sickness greatly hampered the progress of medicine and surgery. If an epidemic was a direct visitation of God, the best course for man had to pray and offer sacrifices, and resign himself to what might please God to do. Medical science had to face great opposition when it began to study the natural structure of the body. Bitter prejudice prevailed for a considerable time against human dissection on religious ground. It was long before the ban on dissection was lifted, and the study of human anatomy was undertaken scientifically. As late as the middle of the last century, some Christian divines conducted opposition to the use of chloroform in childbirth, declaring the pain of labour to be a curse of God pronounced upon woman, and holding that physicians were doing wrong in attempting to prevent its ordained execution.

Pasteur, the father of bacteriology, demonstrated by his revolutionary discovery in the last century, that the causes of pesti-

lential diseases are not the malevolent hosts of hell, but microbes that may be exterminated by man. His contributions to medical science marked an epoch in human progress. He has enabled man to conquer infectious diseases, to lengthen human life, and to accomplish great constructive works, such as the building of the Panama Canal, possible because of the knowledge of combating the germs of yellow fever.

Science has successfully combated disease and the indefatigable labours of investigators who have spent their lives in patient observation and research work, and heroically have faced and courted death, have revealed the causes of various diseases, and discovered means of their elimination. Mankind cannot die now in the mass, as formerly, under the scourge of epidemic diseases. The causes that give rise to epidemics may be combated and removed. On the faintest signs of the outbreak of an epidemic stringent preventive measures are adopted. People are inoculated, vaccinated, and segregated, when necessary, and ravages of the disease, once so familiar, are averted effectually.

Medicine still remains intermingled with magic among uncivilized peoples, and the superstitious of all races still wear amulets on their bodies. But the progress of medicine, surgery, and collateral sciences continued steadily. Dissemination of medical knowledge spreads throughout the world, and backward races are gradually beginning to cultivate the art of healing on the scientific basis. Within a reasonably short time in the future medicine will have been raised to the dignity of a science throughout the world. Every year vaccination saves millions of lives and safeguards countless numbers from facial disfigurement by smallpox. The influenza microbe and the plague germ kill many more people than are destroyed by the deadliest of wars. Man is valiantly fighting today against microbes, germs, and other deadly foes of health, and continues to discover year by year some antedote or other against some deadly disease or plague or pestilence which in former times depleted populations, undeterred.

The progress of surgery, from the day of the primitive barber, mankind's earliest surgeon, to the scientifically trained specialist is marvellous. Modern surgery has been successful in reducing pain to a minimum. Anæsthetics, allied with surgery, save the patient the excruciating pain when brought under the knife of a surgeon. Antiseptic surgery renders operated part

free from the danger of infection. The X-ray has enabled the surgeon to locate bullets or needles, without causing tortuous pain to the patient by repeated incisions, as in former times, or to detect a diseased organ in the interior of the body, and discover what was never possible before. It is no idle hope to say that with electricity, radium and other wonders which man's discovery and invention will bring to his service, the days of acute bodily pain will have ere long passed away.

Religion has enjoined upon man bodily cleanliness as a duty, but it was left to modern times to make it a civic virtue. Public sanitation is a modern feature to be found in the civilized parts of the world. The uncleanly state in which towns and villages among the backward races are seen today prevailed almost universally a few decades ago. Sewers flowed along the side of the unpaved streets which were littered and befouled. Children evacuated themselves on the streets, and young and old on the banks of rivers or on sea-shores, as it is still a common sight in many oriental lands. Drinking water was obtained from wells sunk in the immediate vicinity of cesspools. Rubbish, household slops and filth ran in open gullies and bred myriads of flies and mosquitoes, which spread contagious diseases in all directions. It is said that one pair of flies leave behind over five trillion descendants in a single season. Rightly did the ancient Magi execrate the fly as the prime source of infectious diseases. Flies, mosquitoes, and other insects, once bred by millions and billions, mostly through the insanitary habits of mankind, spread contagion and death everywhere.

Preservation of health and prevention of disease form, at the present day, the paramount duty of civilized governments. The Ministry of Health has in its charge the health of the country everywhere. Cities and towns maintain their Boards of Health which seek to protect the people. They keep persons infected with contagious diseases segregated in a remote quarter, remove dirt and rubbish, formerly allowed to accumulate, demolish breeding places of germs, cleanse the streets, improves congested parts of growing cities, build new towns planned on sanitary principles, supply filtered water to the people, construct drains to carry sewage to safe distances from populated places, and in various other ways, unknown a few generations ago, protect and promote public health. Large cities, with their cramped

population spread contagion and provide nurseries for microbes. Comprehensive measures for keeping them clean recommended by health officers and sanitary engineers, are now adopted. Large auto trucks are employed to remove garbage as quickly and thoroughly as possible, in place of the uncovered carts, overloaded with garbage which spilled their contents on roads. The insanitary method of dumping garbage at sea is gradually being replaced by municipal incinerator plants, which burn all refuse, without producing gases or odors. Dust arising from street sweeping makes the air impure, injures the eyes, and carries the germs of disease. Various methods are now being tried to clean the streets of dust by means of flushing machines, or by a rotary broom worked by a pick-up sweeper or by a vacuum sweeper. Cities have today an efficient system of drainage.

The adoption of such sanitary measures has now reduced the death rate in civilized countries and extended the average length of human life. Man may soon be able to live his three score and ten years, the span of life allotted to him by sacred scriptures. Cholera, plague, typhoid, and other diseases existed in western countries as late as during the last century, but have now disappeared in the face of sanitary measures. They still flourish in many eastern countries, because, owing to the dense ignorance and illiteracy that have hitherto prevailed, no more than the merest rudiments of sanitation and public health have yet been able to reach them.

International crusade against disease. Disease is contagious and contagion is a world-wide traveller. The commercial world of our day no longer consists of disjointed and detached parts of lands. The liners that yearly ply the oceans by the thousand join distant countries and continents into a united world. There is sea-borne disease today as there is sea-borne trade. A rat carrying fleas of bubonic plague on its body enters a vessel bound to a distant land has been found to be the most potent conveyor of contagion. Mosquitoes send their death-dealing emissaries of fever germs thousands of miles away from their place of origin by imparting their infection to unsuspecting passengers leaving their shore. The menace is so great that nations are roused, through common interest, to take concerted action against the common foe. International co-operation is already visible which aims at mitigating and exterminating

malaria and influenza, typhus and tuberculosis, and plagues and pestilences, that ravage vast populations every year. The League of Nations has made the suppression of diseases an international problem. Its Health Section is a world-organization determined to wage relentless war against disease. It commands the service of the highest international experts on health, has at its disposal the best international resources, and, what is more essential, has mustered under its one universal flag of human health all nations of the earth, for the common purpose of fighting the common enemy.

CHAPTER XL

PROGRESSIVE CIVILIZATION

Civilization is the domestication of the animal in man. Physically, man is animal; emotionally he is mostly animal; intellectually he out-distances animal; spiritually he ceases to be animal. In his primitive condition man is a savage, but with unlimited potentiality for progressive evolution. The history of man since his appearance upon earth, some five hundred thousand years ago, is the record of incessant effort to bridle the animal in him, and to tame it to the dictates of reason. Man has tamed the blind forces of nature, and has forced them into his servitude. He has tamed beasts and birds, and he is taming his own kind. Civilization is the humanization of the animal in man. It is the regulation of the individual's will and passions, for the welfare of society.

Co-operation and conflict in life as important factors in the evolution of civilization. In the early stages of life, the hunter roamed where games abounded, and the shepherd pitched his tents wherever he sighted pastures. Such nomadic people could not create civilization. The farmer, settled on the land and living in a fixed abode, was the father of civilization. Mutual intercourse between various members of a cultivating group, and the close contact of one group with another, fostered civic virtues and encouraged interchanges of ideas. With the opening of trade with distant lands, traders carried, along with their commodities, their ideas, and these they imparted to the people with whom they dealt in business. Being, in turn, influenced by the ideas and institutions of foreigners, they brought them to their own countries, to serve as modifying influences.

Conflicts between tribes and wars of conquest have been other powerful factors in disseminating civilization. Early history records numerous sudden outpourings of barbarous races upon civilized peoples, either driven by pressure of population and

scarcity of food in their own lands, or prompted by the desire of plunder. Some strong nomadic tribe would sweep down from the hills over the fertile plains, kill its able-bodied men, or carry them away as captives to their mountain fastness. In many cases the attractions of the cultivated lands of the plains would be irresistible to the marauders. Instead of returning with their booty, they would subdue and enslave the population of the conquered area, and settle among them. Conflict would thus bring the two alien races together, and give place to co-operation between them. The vanquished who had lost the battle physically would eventually prevail in mental victory over his barbarian conquerors. When the latter settled down to peaceful life, they learned the arts and crafts from their conquered subjects, and prospered. They would build cities and fortify them, improve roads and communications, cultivate arts and sciences, and foster civilization. They would conquer their weaker and backward neighbours, and enlarge the boundaries of their kingdom. Civilization would correspondingly enlarge its influence, and reach vaster numbers of people. The kingdom then thrives, prosperity grows, and fortunes grow. As they become richer, the king and courtiers indulge in unbridled luxury, and often give themselves up to an excess of sensuality. Weakness supplants their strength, effemination displaces manliness, and indolence substitutes vigorous life. Thus they continue to decay, until some youthful and vigorous race sweeps down upon their country and repeats the story of their own early days of victory. The new-comers give them hard battles, capture their fortresses, defeat their armies, raze their cities to the ground, destroy their royal house, and found their new dynasty. The new masters, in their turn, begin to be civilized. In their first onslaught upon their civilized enemy they destroy much of the civilization created by the patient labour of many years. But when they settle down to peaceful pursuits, they don the cultural armour laid down by their predecessors, and assume the task of propagating civilization. They build new towns on the ruins of the old which they have destroyed, and gradually create a civilization richer than that preceding them. They live their short span of life, until, by the same remarkable process of the rise and fall of nations, a mightier foe appears to deal summarily with them, as they had dealt, when they first emerged from their barbaric home.

The chief advantage from such frequent irruptions of semi-barbarous, virile races was that fresh blood was infused into decaying peoples and new lines of development were introduced. They acted to regenerate the decaying race, instilling new spirit and infusing new zeal among exhausted peoples.

The appliances of the mechanical age enable civilization to reach unprecedented numbers of mankind through co-operation as well as conflict. The invention of gunpowder and firearms saved civilization from the menace of the frequent destruction by the inroads of the barbarian hordes. The situation now reverted to the advantage of civilized rich peoples, who alone could purchase these new means of swift destruction. These implements for successfully overcoming brute force had been invented by the white races of Europe, and it now came to be their turn to overrun the whole earth, conquering and eventually introducing civilization among many and diverse peoples. The revolution in the means of communication and transportation, introduced by steamship and railway, enabled them to reach the farthest ends of the earth. Unlimited was the field thus opened for the peoples of the West to embark upon enterprises for exploitation of unexplored regions in every part of the world. Venturesome persons, burning with the zeal for adventure, enterprising men eager to carve out fortunes for themselves, pious persons zealous to spread their faith among backward races, as also convict settlers, driven out from their countries for their crimes, poured in vast numbers upon all continents. These white races of the West came in contact with the races that had founded the ancient civilizations as of India, Persia, China, and other eastern countries, as also with the aboriginal races in North America, Africa, Australia, New Zealand, Tasmania, and other remote corners of the world.

The history of early colonization of the civilized white races in the lands of backward coloured races is a dark chapter in their domination of the world in modern times. They embarked upon the exploitation of the countries of the savages, who fled to the mountain fastnesses, and saved themselves temporarily, or fought and perished, to make room for the intruders. Nature weeds out the weak and the unfit. In the ruthless struggle for existence, affecting mankind, as well as the animals, the weak wither and die, and the strong appropriate the fruits of the world

for themselves; the backward races become extinct and the progressive races inhabit their dispossessed lands. These white races of the civilized West have exterminated the aboriginal races wherever they have gone. Often were the aborigines hunted like wild beasts in wars of extermination. Some races have vanished altogether, either through ruthless extermination, or because they could not endure the vigorous life of the civilized peoples, and slowly descended to extinction.

Backward races have always had to pay a price to their civilized masters. The price they paid in early stages was in blood. In later times they have paid in ill-treatment and humiliation. Every step taken in their ascent from savagery to barbarism, and from barbarism to civilization, has cost them heavily. This is the inseparable lesson of the history of civilization.

Colonial expansion, we have said, is a dark chapter in the history of western imperialism. But the missionary, we may note, has fully atoned for the wrongs of his countrymen by his life of sacrifice and service in behalf of the primitive races. Far removed from home and civilization, he has practised great renunciation, in order to devote himself to the uplift of the savage and barbarian stocks of humanity, and has laboured to alleviate their sufferings and carried to them healing remedies and civilizing agencies. The humanitarian work done by him in the four corners of the world stands unequalled by any humanizing agency in the annals of mankind.

The perspective of life upon earth changed by new knowledge has intensified desire for material progress. With the opening of the modern period of history, man's desires pertaining to his physical nature and the world around him have multiplied a thousandfold. It is not because that man living at the present day, being the latest in point of time, has many more desires than his ancestors, but because of the revolution in the concept of life in modern times. We have seen in earlier pages that all religions had rated the next world higher than this, more permanent than this, and more equitable than this. Life upon this earth had no significance, no value apart from and independent of its connection with the life in the next world. The inferiority and insignificance of this world had been indoctrinated into the human mind from the beginning of history. All the interests of

man rested in the other world, all his hopes centered in the other world. Some religious teachers, with a strongly pessimistic outlook upon life, declared this world and man's life upon it an illusion.

With the opening of the modern era, the recognition grew among progressive peoples of the West, that the whole universe is not labouring for the salvation of a few souls, nor for securing felicity for them in the world to come. The object of life is not to concentrate all energy in the endeavour to fill the paradisaical regions of the distant world with pious denizens, but to clean the slums of this world, where masses of mankind huddle together in squalor and discomfort. This world and its problems gained precedence over the world to come. The one came progressively into the foreground, as the other receded. Therefore, learning and science occupied themselves with terrestrial affairs, just as their ancestors had been concerned with the celestial. The betterment in the social and economic conditions of mankind became problems of paramount importance. Nature and physical environment came to be studied with unprecedented zest, and marvellous has been the yield of the secrets of nature resulting from this intensive study. Man bridled the elements and made them do his biddings. Inventions and discoveries, undreamed by the ancients, preoccupied with the other world, brought in their wake further inventions and discoveries. Means of transportation and communication, public health, and sanitation and all that could make human life upon earth comfortable multiplied man's desires at the speed of the machine.

Francis Bacon hailed science as the panacea of human sufferings and want. If a few discoveries and inventions as the telescope, mariner's compass, gunpowder, and the art of printing, he said, could add so much to the material welfare of mankind, what would not be the yield of scientific research work, carried on systematically as an art, in revolutionizing man's life on earth. Science, worked intelligently, would bring increasing control of nature, banish disease, prolong life, assuage human sufferings, and create comfort for the masses. The happiness of mankind depends greatly upon the improvement of its material condition, and science shows an unlimited capacity for accomplishing it. Scientific research work was undertaken in early ages among various peoples but it was always sporadic and haphazard, never

continuous and systematic, as it is today. If men of scientific mind, for example, such as the ancient Greek thinkers, Archimedes, Empedocles, Democritus, and others, had had their work continued by their successors, and no absorbing interest in metaphysics, ethics, and aesthetics, created by Socrates, Plato, Aristotle, and other thinkers, had retarded the scientific aptitude, the age of machinery would have dawned, in all probability, far earlier. Gibbon deplores the fact that between silk and the art of printing, both in use in early China, printing was not introduced in ancient Rome, instead of silk. Science has expedited the advancement of civilization to such an extent that it has made greater progress during the last hundred years than during the whole period of preceding history. Inventions and discoveries appear today in such rapid succession, constantly adding so greatly to our knowledge, that we cannot agree with the writer of Ecclesiastes that there is "nothing new under the sun." When the Delphic oracle pronounced Socrates the wisest of men, he replied that he was so, because he knew his own ignorance. In the midst of our daily increasing new knowledge, we are aware that, though we know much more than our forefathers, there is still infinitely more to be known, many things, perhaps, of which we have not even a vague suspicion.

Modern civilization condemned as representing the material or the lowest phase of life. The new knowledge revealed to modern man secrets of nature that have multiplied his desires many fold. This multiplication of desires has revolutionized his physical, moral, social, and economic life. It has enlarged the vistas of his life, but it has intensified also the struggle for existence. The demands of the new age of industrialism grew all-absorbing and, in its first onward rush, pushed aside man's interests in the other spheres of life. Commercialism grew to unprecedented dimensions, and created untold wealth. No civilization had ever before offered such a vast number of prizes to mankind as this new civilization, which, primarily, busied itself with things earthly. Naturally enough, the scramble for prizes became fiercer, and the disappointment of the failures keener than ever before. The widespread discontent and restlessness in all industrial countries of the world, the inequitable working of the economic system, and recently, the social sufferings and economic ruin following the catastrophic results of the great war, have led

many an intellectual enthusiast to aver that the much vaunted modern civilization has been a failure. All wrongs and sufferings of modern society are saddled upon it. This one civilization which has changed the face of the earth, to provide man a better, safer, and a healthier home, is condemned as the root of all the social miseries and economic hardships obtaining at the present day.

Civilization dawned upon the earth with its agricultural and handicraft age, which lasted until the end of the seventeenth century. The eighteenth century ushered into the world an altogether new civilization, based on science and the machine. It had its first excursions in the domain of handicrafts, and has now extended to the field of agriculture and other spheres of man's activity. The agricultural civilization had the ox for its symbol, and it was the civilization of leisure, whereas the industrial civilization has the machine as its emblem, and is the civilization of speed. This civilization of speed puts heavy stress on our nerves, exacts much bodily and mental exertion, and compels us to live under extreme tension. Everything rushes past us so fast, and we rush past everything at such a speed, that we have no time to see things clearly and wholly. The bewildering news of events happening close upon one another throughout the world, which are flashed before our eyes by the morning and evening newspapers, leaves scarcely any time to sift and sort our information, ponder over it, and judge it in its true perspective. We must be watchful at all moments, in the midst of the deafening and bewildering traffic of the streets of large cities. We must keep our eyes and ears open, our minds alert, our muscles active, our nerves unperturbed, in the midst of bustle and confusion, so as to act and move promptly and in right directions. We have to be closely attentive at all times of our waking hours. This civilization of speed is experienced in its most acute form in America, where people seem generally adapted to the strenuous life which it creates. The peoples of the old world, with their rich traditions of the agricultural civilization, regard this phase of the mechanical civilization with alarm, and long for poise in life. Bertrand Russell, for example, says in his philosophical mood, that since he has seen the Chinese in their country living and working leisurely, he has come to believe in laziness as a gospel, and to regard progress and efficiency, with all their

hustle, as the greatest misfortunes of the western world. Renan thought that science might encompass its own destruction by making life so easy that man might cease to make any effort at work, physical or mental, and lazily warm himself in the sun. Science has added greatly to the comforts of life, but it has made, on the contrary, life more complicated in other ways. Man could not live leisurely and in Arcadian simplicity, after the manner of Rousseau, who, tired of the civilization of his days, asserted that he had discarded all amenities of life, even his watch, thanking God that in his life of seclusion, he needed no longer to know the time of day. The fact is that we cannot live again the placid and genial lives of the ancients, nor exist at their easy-going pace.

Eastern civilization held out as a counterpoise to spiritualize the material civilization of the West. The mechanical age opened in modern times upon the soil of the West. Consequently, modern civilization is generally known throughout the world as western civilization, in distinction from eastern civilization. Most probably the cradle of humanity was in the temperate climate of the East, and our primitive ancestors lived and thrived for countless generations on her hospitable soil. Naturally enough, great prophets and thinkers were born in the East, and there preached and taught. With the growth of their numbers, bands of eastern tribes migrated to western climes, carrying with them their religions. Since then, the East has been remembered as the mother of religion and wisdom, and as the pristine dispenser of the light of knowledge, which dispels the darkness of ignorance. Despite the wonderful progress that the West has made, this tradition of the East as the repository of ancient wisdom, and the gifted possessor of some mysterious panacea for all wrongs and mistakes of humanity, has persisted. There are evidences in the pages of European history that, from time to time, some of its ardent thinkers have turned their gaze towards the East, in search of some solution for their difficulties or for some guidance in life. We have seen in early pages that some persons in all ages have found the life of their times unbearable, and have yearned to forget it. Such people have sought refuge in some system of philosophy of escape or Deliverance, as that taught by Buddha. There are many persons in the West today who cannot accommodate themselves to the mechanical civiliza-

tion, created by science and the machine. They seek their peace of mind in some type of idealism, or in art, or more often, they look to the East with messianic expectation for their salvation. In contrast to the universal discontent and restlessness in the West, it seems to them that contentment and peace reign in the East, and they long for them passionately. The western enthusiasts for things eastern forget, however, the fundamental fact that, during the last two centuries the West has taken upon herself the tremendous task of experimenting and working a new industrial civilization of unprecedented magnitude and consequences. Immeasurable good has been accomplished by the enterprise and industry thus created; although in the process of this pioneer work, many blunders have been made, inevitable, doubtless, in working a stupendous economic system for the first time in history. No wonder is it that these blunders have brought discontent and restlessness in the West. But, then, the blunders, however great, are not irremediable, and, keenly aware of them, western statesmen, economists, and social reformers are steadily striving to right the wrongs. If the East, on the other hand, shows comparative peace, in place of the strife of the West, it must be remembered that it is the peace of inactivity and stagnation. Better the life of adventure and enterprise to lead the world to perfection, on the untrodden path of progress, even with its accompanying discontent, than the unventuresome and unprogressive quietism of deadening content.

We have seen in earlier pages that the present century opened with the awakening of national consciousness throughout the East, and brought, in consequence, the inevitable reaction against the West. In place of the unbalanced veneration for everything western, witnessed during the last century, things western, because they are western, have now come to be detested. Eastern thinkers contrast their civilization with the western, and are incessantly dinning into the ears of their own peoples that western civilization is mere material civilization, ministering to the bodily needs, only, and, as such, is worthless to meet higher spiritual ends. The western domination of the East, they aver, has brought industrialism and materialism with her, which has strangled the spirit of the East. When the East will triumph in liberating herself from the political bondage of the West, she will, they add, once again restore her idealism and spiritualism.

They write and speak as if the East were altogether spiritual and the West altogether material. But nothing could be further from the facts on either side. It is futile, however, for the East to claim all spirituality and religion on her side, and ridicule the West for her materialism and irreligion. There is too much superstition, credulity, and religiosity, masquerading as spirituality and religion in the East today, which the West equally had also, until the opening of the modern period of enlightenment, but which, to her benefit, she has relinquished steadily, with the growth of literacy among her masses.

Before the dawn of the mechanical age things of the next world mattered much, and things of this world mattered little, to either the East or the West. The dawn of the new mechanical era broke on the soil of the West, and enlightened the western mind to view this world and its affairs in an altogether new perspective. Men of science in the West naturally began to pay increasing attention to the material side of life. Equipped with the new knowledge the West has succeeded, despite her many errors, in making man's life upon earth fuller and richer. The East, especially the Hindu East, with exaggerated idealism, long enduring, has branded the world as unreal, and taught man to turn his gaze inwards in search of reality. The consequence of this exclusive inward attention has led him to neglect the outer world. It is time that the East should turn her gaze outward. She may not make the material well-being of man the one aim of life, as the West has done. The harmful aspects of this one-sided civilizing activity have been understood fully by the western minds, and, with their characteristic zeal, they are engaged in remedying the mistakes which their enthusiasm for material welfare led them to commit. But the East has to change her view of the bodily life of man. Life upon the earth is infinitely more precious and livable than her thinkers have understood. It may be transitory for the individual, but it is abiding for the race, and each generation will make it healthier and happier for its successors.

Mechanical or material civilization has been accused, contemptuously, as creating mere bodily luxuries and comforts. Even these luxuries and comforts, we may add, are not altogether to be despised. It is only their inordinate use that is harmful. Man is not destined to exist merely as animal; it is ordained that

he shall live a full, rich, and happy life. Moreover, material civilization is not a luxury; it is a necessity. It has not come a day too soon upon earth. We have outgrown our primitive ancestors by immeasurably vast numbers, and we have not ceased growing. The earth groans under the burden of her ever-growing population. It could no more keep us, some one thousand seven hundred millions, in good health, it could not feed our mouths, it could not clothe our bodies, it could not let us live as we live, if it were not for the successful waging of the war by this despised material civilization against pests and pestilences, famines and droughts, and for its timely creation of the marvellous means of production, transportation, and communication. We cannot reproduce, in our industrial age, the agrarian economy of the days of Hammurabi and Tutankhamen, Yima and Yudhishtira.

The universal civilization to come. Man is instinctively proud of what he cherishes as his own. He is proud of his religion and his country, so also of his cultural achievements. He claims his religion and his country to be the best, and so, with overweening pride, he holds his civilization as the best. Every race attaining to cultural eminence, from earliest times, has arrogated to itself the distinction of being civilized exclusively. Like the followers of one religion who speak of those of other religions as infidels, the members of a civilized society regard all outside its pale as barbarians. The early Aryans who settled in India and Persia, some four thousand years ago, spoke of themselves as "nobles," and of all other races as non-nobles. The Greeks called themselves civilized and designated others as barbarians. To the Jews all outsiders were gentiles. This unscrupulous attitude of speaking in derogatory terms of alien cultures has persisted throughout history, and is as strong today among the civilized nations of the world as in the early days of the infancy of civilization.

Civilization has its priests, even as religion has. There is cultural bigotry, as narrow and short-sighted, as religious bigotry. Intense consciousness of their cultural achievements often leads the apostles of culture to arrogate all cultural superiority to themselves. The culture of their race, they aver, is the best, and the exclusive manifestation of all wisdom possible to the human mind. There can be nothing beyond the boundary of their own cultural edifice capable of teaching them anything. Their culture

is the only culture, and like the zealous missionaries of various religions, who dream of making their respective cults the one universal faith of mankind, these missionaries of civilization see visions of mankind embracing their culture above all cultures.

No one civilization, however, contains all that is knowledge, as no one religion contains all that is truth. Each race has something specific, according to its genius, to contribute to the common civilization of mankind. East and West are complementary to each other, and a synthesis of what is best in the civilization of East and West is the ideal civilization for the consummation of which the leaders of thought throughout the world should work. If, in a distant cultural millennium, humanity comes to embrace one universal civilization, it will not be a civilization of any one particular race, eastern or western, but a blend of the best in the civilizations of all races of mankind.

Towards perfection. In our treatment of the various phases of man's life upon earth, we have seen that man himself and all institutions created by him have advanced from childhood to maturity. Progress is a fact in human life. It is not smooth and straight. It runs along a zigzag line. It is not collective but piecemeal. The ideal progress of man should be uniform, morally and mentally, socially and physically. This has not been possible. Mankind has made greater progress at one time in the things of his inner life, and, at another time, in connection with outer and material concerns. The ancients, for example, thought deeply on matters pertaining to spirit, and made the problem of human betterment the one ruling interest of life. The moderns, on the other hand, have studied and conquered nature more systematically, and accelerated the pace of material progress.

The doctrine of progress has gained wider recognition, since it was formulated by the Abbé de St. Pierre, and by the writings of its modern apostles, like Condorcet. Mankind was more accustomed to the belief that the Golden Age had passed, and that mankind has been on the downward path of degeneration. What Seneca said in the first century B.C. about the people of his days is true of all times, that the pessimists think of the past as glorious and gone beyond recall, just as their ancestors lamented over the degeneracy of their age, and their descendants will sigh over theirs also. Ruskin advocated the return to the

past, in preference to the material civilization of our times. There are people who think that our modern civilization has completed its cycle of growth, and is now on the decline. They do not see any continuous forward movement in human history which, according to them, moves in ever-returning cycles with no definite goal to be reached. It is true that the civilizations which have risen to great heights in their days have lost their vitality and died. Yet in the midst of the death of civilizations, Civilization survives with the accumulated achievements of man, furthers human progress, and leads the world towards perfection. Our millennium of perfection lies ahead of us, and we are advancing toward it. Hope bids us look ahead, and ahead lies our way to the perfect world that is in the making.

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